RASHAVI

ESIFICATI

1606


LEGES
JURAQUE
SERVAMUS
THE LAW SOCIETY

Added —
Dr T. James's Explanation of
Supplication &c. 1625.

FALSIFICATIONVM ROMANARVM:

ET

CATHOLICARVM RESTITVTIONVM.

Tomi primi

Liber primus.

Ad Ecclesiæ Catholicæ vsum & honorem, & synagogę Romanæ iustum opprobrium, obseruauit *& detexit* W. Crashauius *in Theologia Bacchal.* & verbi diuini apud Templ. Lond. Prædic.

Cum Indice Controuersiarum.

Apoc. 19. 3.
Fumus eius ascendit in sæcula sæculorum.

LONDINI,
Impensis Matthæi Lownes.
1606.

①

IN PAPÆ FVROREM plusquam belluinum.

PApa Neroq́; *patres patriæ petiere vocari:*
An bene constabunt Papa Neroq́; *simul?*
Multorum venas secuit Nero, Papaq́; *libros;*
Sic tulit is Senecam, *sic ferit iste* Ferum.
Vna vtrisq́; fuit sedes, vrbs vna, domusq́;,
Annon corda itidem? sunt: sitis ergo pares.

I. H. Cantabr.
Col. Ioh.

SI *fas* falsando *cælestia scandere cuiquam:*
Papicolis *cæli maxima porta patet.*

W. C.

For corrupted edition of Ferus's Commentary at Lyons in 1609 see Caroli Memorabilia under that year, or Tom I, pp. 215, 6.

ROMISH FORGERIES AND FALSIFI-CATIONS:

Together with Catholike Restitutions.

The first Booke of *the first Tome.*

Obserued, collected, and now discouered for the vse and honour of the Catholike Church, *and to the iust rebuke of the Romish Sinagogue,*

by *W. Crashaw* Bachelor in Diuinitie, *and Preacher at the Temples.*

This first Booke is set forth in Latine and English *for the vse of the English Reader, whether he be* a true Catholike or a Romish.

The Contents see on the next page.

REVEL. 18. 5. 23.
With her inchantments were deceiued all nations, but her sinnes are come vp into heauen, and God hath remembred her iniquities.

LONDON,
Imprinted for *Matthew Lownes.*
1606.

THE CONTENTS.

TO THE REVEREND AND VVORSHIPFVLL THE *TREASVRERS, READERS, BENchers, and whole Societies of the two Temples, *his most worthie and iudicious Auditorie: Grace and peace from Iesus Christ.*

* M: Iohn Hare. M. Henry Hall.

RIGHT Wor: if it be true that loue begins at home, then haue I cause to begin with you, whose Societies I esteem the most comfortable and delightfull company for a scholler, that (out of the Vniuersities) this kingdome yeelds: I send you here the beginning of a great Worke, whereby (if the Lord giue life) and others assistance, there is hope to vnmaske *Poperie*, and to lay it better open to the worlds view. My accusation against the Church of *Rome* is this, and thus do I declare against it: That whereas many great and learned Writers, were seized of much diuine knowledge, and so dying, bequeathed many learned works and writings vnto the Church their dearest mother, by vertue whereof she was therof lawfully possest of her proper right: now so it is, that one of her degenerate children, namely, *the Bishop of Rome*, out of his owne priuate lucre and ambition, hath partly imbezeled and stollen them away, and forged other in their roomes, partly corrupted and fal-

sified them that remaine, to the great losse and hinderance of the true Church, contrarie to the peace of our Lord *Iesus Christ*, and against the crowne and dignitie of the God of truth: this is my declaration, and hereunto I craue their answer. Now though I write to you, yet because others will reade my letter, therefore in plainer tearmes, my accusation against the Romish Church is, that they haue razed the records, and falsified the monuments of mens writings, altering the bookes of learned men after they are dead, adding and taking out at their pleasures: and namely, taking out such words, sentences, and whole discourses, as make against them, and adding the contrarie, euen whatsoeuer they can imagine to make for them: so that the crime is no lesse then corruption and forgerie in the highest degree. The accusation is great, and therefore must light heauie either vpon the *Accuser*, or the *accused*, surely blame and shame is due to one of them: if it be not true, I am content it fall vpon the Accuser; but if it be, then is it not the portion and iust reward of the doers? This is my declaration, now heare my *proofe*, and you that be learned in the Lawes, iudge of it. I proue it, not out of their *Indices expurgatorij*: for these do but direct and commaund it to be done, and yet those bookes shew such arrogancie and Antichristian pride, that they set all the world in a wonder: But I shew it from the practise and deed it selfe and euidence of the fact. I shew the *old* bookes as the *Authors* wrote them, I produce the *new* ones as the *Pope* hath purged them: I lay them together, and thereupon set downe the booke, the leafe, the line, and the very words which they haue added, altered, or razed out. This is my proofe, and vpon this euidence I care

not

not who be the Iurie, nor who the Iudge. Beloued, you are ſome of you in place of *Iudgement* and authoritie, ſome publike Officers of *State*, and miniſters of *Iuſtice*, ſome keepers of *Records*, which are the monuments of truth: all profeſſors, practiſers or ſtudents of our *Lawes*, which are the rules of reaſon, and grounds of equitie, you therefore are competent *Iudges* in this caſe. Where ſhould *Iustice* be found, how ſhould *truth* ſtay vpon the earth, and conſequently what ſhould become of the world, if *Records* may daily be razed out at the guiltie parties pleaſure, and to gratifie the offendor? then iudge you (or in this caſe I care not who elſe) how vniuſtly the diuine truth, being Gods cauſe, and we who maintaine it, are vſed by the *Romiſh* Church: we, and a great part of the Chriſtian world accuſe the *Pope* and Popery to be Heretikes in their opinions, ſuperſtitious and blaſphemous in their deuotions, Antichriſtian in their hierarchie, licentious both in life and doctrine. We proue this partly out of the writings of learned men, who liued in elder ages: but when we come to open the Records, and to produce our teſtimonie, (as it were to reade our depoſitions:) we find them razed, interlined, added, altered, quite peruerted; nay that which we brought for vs, is now againſt vs, and yet all is written ouer againe as faire, and fairer then afore; and ſo printed, and the old ones burnt: ſo that if it were not that *Gods* prouidence had preſerued ſome of the old ones from the furie of their fingers, the truth had bene ſuppreſſed, and we ouerthrowne in our owne righteous cauſe. But bleſſed be God we are able to produce ſome of the old ones, and ſo we haue taken them in the manner, and now we accuſe them before *God* and his *Church*, for this

hainous iniurie to the truth and vs: what iniurie this is to the truth and to the *Authors* deceased euery eye may see, and all the world can witnesse, what wrong to vs and our cause, iudge by this that followeth. They say our religion is new, a noueltie that began with *Luther*: we say it is the auncient truth, deliuered by *Christ* and his *Apostles*, held and taught in all ages (by more or fewer) here is a plaine issue: to proue our part, we produce the *Authors* that liued and wrote long before *Luther*, but we find them so razed and altered, as some that spake for vs, are now silent, yea some that made for vs, do now make against vs. They say, who was of your religion when *Luther* reuolted? who held his opinions but himselfe? We answer, a great number of the best learned, (I meane which were men of conscience, and not State-Papists) did hold and teach in the principall points as *Luther* did: the issue is plaine, they say none but *Luther* and his disciples; we say many more that were neuer his disciples. To proue it, we produce, *Viues*, *Erasmus*, *Cardinall Caietane*, *Ferus*, *Stella*, *Espencæus*, *Oleaster*, *Faber* &c. all knowne to be no babes in learning: but when we poore soules suspecting no euill, open the bookes to reade our records, and proue our issue, we find the bookes newly printed at *Rome*, *Lions*, and *Antwerpe*, good paper, faire letter, so that a man would think them most goodly bookes, so farre would he be from forging the least euill. But when we looke into them to bring out our testimonie, then our heart is cold, for we find no such words as we imagined, nay contrariwise, he whom we durst haue sworne had bene for vs, is now flat against vs: and no maruell, for the record is razed and the booke falsified. I haue named the bookes, open

and

and compare their *new* ones with the *old* true ones: and I will forfeit my credit to you, and my life to the State, (if any Papist will offer the like) if I proue not a ful 1000. razures and falsifications in some one of those named Authors: and the most or all of them, of such words or sentences as touch the very points and questions now in difference betwixt the Romish Church and vs.

Some may say, this is not their deed, but our deuice to disgrace them. Far be it from vs: yes they haue done it, and we heartily wish, first, that they had not done it, then being done, that they would recant and reforme it: but alas, as they haue done it, and are taken with the manner that they cannot deny it, so they stand to it, and some of them endeuour to defend * it. But you will say, it may be a tricke of some craftie vnconscionable Iesuit, not the publike deed of their Religion and State. I answer, it was deuised and decreed at Trent, [2] allowed and confirmed by the Popes, [3] and now daily practised vnder his name, & by his authority. [4] Reade the Epistle following to the English Papists and you will grant it. If you reply, they corrupted them not, but restored them being afore corrupted: I answer, then let them shew who corrupted them, or produce if they can elder Copies then these that we do: if neither of these, then the forgery and corruption must needs light on their heads. If yet you say, no matter though they purge the new ones, so that still they allow the old ones, for then a man may take whether he will. I answer, if it were so it were something, but they haue absolutely prohibited the old, forbidding all men to reade them at all till they be purged; and being purged and so printed, then they burne and extinguish all the old ones, wheresoeuer they can

** Possevinus Jesuita in apparatu sacro, vbique, & in Bibliotheca selecta sæpè. Gretserus Ies. in lib. de Iure & more prohibendi & expurgandi libros, &c. Gregorius Capuccinus in Enchirid. Neapol. Arias Mont. in Præfat. in Indicem expurgat. Belgicam.*

[2] Concil. Trid. in sess. 2. sub Pio 4. Dec. 11.

[3] Pio 4. Pio 5. Greg. 13. Clem. 8. Vide Indicem librorum prohib. an. 97.

[4] Vide Bullas Greg. 13. ante Feri Com. in Matth. & Iob.

come by them: and no Papist in what nation soeuer can iustifie the reading or hauing of any old one. But blessed be God, who put into some mens minds a care to preserue the auncient Copies, that so the truth may haue his due, and this filthie forgerie be displayed to the world.

My selfe in my short reading, (for how can it be otherwise, my yeares being but few) finding this to be true, haue long in silence obserued it, and said to my
Iob 32.6.7. friends, as *Elihu* to *Iob*, *I am young in yeares, others be ancient, therefore I doubted and was afraid to shew my opinion, for I said the dayes shall speake, and the multitude of yeares shall teach wisedome.* But when stil I obserued more and more, and saw scarce one Mart passe, wherein one or more Authors were not put into new coates, and still saw many men point at it and wonder, but no man take in hand purposely to discouer it: I held it my dutie to breake silence and to make publike that which in priuate I haue obserued: and that the more willingly, in asmuch as this my purpose and course was approued, and set forwards by many my Superiors.

I haue begun with one of the least bookes of all the forenamed Authors, giuing herein the world but a tast or a dragme of that strong purgation which the *Pope* prescribed for the bookes of learned Writers. So little is it, that I dare say there be scarce fiftie leaues in the whole booke, and yet I dare also say, these fiftie leaues are falsified in thrice fiftie places: loe, *fiftie additions, fiftie razures, fiftie alterations, and all in fiftie litle leaues*, this I can vphold, at least what wants in one to make vp in another. Here followeth the booke, whether I say true or no, let the Reader iudge. From this I purpose to proceed

ceed (if God permit) to other and greater bookes of this Author, and so to the other Authors named in the discourse following: and thence my desire is to passe to others also, for many mo are corrupted, then I haue named. But the labour is so great, (as those will feele who vndertake the like,) and the cost so great, (as they complaine that print them) that I must be constrained to craue the assistance of others, that so this heauie burden diuided to many, may be the easier to each particular, and better borne of all, then it can be of one.

This first fruites of my bookes in this kind, I send to you (right Worthie) as a testimonie of the loue and respect I beare you and your honorable Societies: yet not so much (I protest) for any priuate fauours receiued or expected, (which notwithstanding in all thankfulnesse I do euer acknowledge) as for your loue, zeale and respect to that holy truth and true religion, which is here oppugned by these Romish forgeries. I do not fee you aforehand, as fearing lest my aduersarie shold haue feed you against me: for I feare them not in this case, no I leaue it free for you all to consider of the matter in loue and equitie; and if you see no reason to be for me, be against me: I am the plaintiffe, the Romish Church the defendants; I sue them for forgerie, I come to you for counsell, and earnestly intreate you to speake not for me but for the truth, yea I am well content to stand to your iudgement; if the matter will not hold plea, and if my proofe be not substantiall, I am content the action abate, and that I be dismist with discredit for my costs: but if all be good on my side, and my euidence beyond exception, then you who are Christian Lawyers, I am sure wil open your mouthes for the cause of innocency,

truth and iuſtice, the cauſe of your countrie and kingdome, yea the cauſe of your God and your religion. They haue corrupted, and I haue reſtored the records, ſhall I then doubt that any of you would chuſe to be patrons to forgerie and corruption? And as for them I am ſure to heare of it from them, and to be flouted at by that mocking generation, and called the *Repairer*, the *Reſtorer*, *&c.* Wel, I am content to beare it; let them haue the *glorie* of corrupting, and me the *ſhame* of reſtoring: but when all is reckoned, I will not change my ſhame for their glorie: nay, when their *glorie* ſhall be their ſhame, my *ſhame* ſhall be my glorie. But leauing them to repentance, I returne to you whoſe this is, and whoſe I am: as the fruites of my teaching is wholy yours, ſo ſhall be alſo the firſt fruites of my writing. Go on as you haue well begunne, continue to profeſſe, loue, and maintaine that religion which needes no ſuch meanes as this to vphold it ſelfe: remember what you are, and let your Temples very *name* be your admoniſher. You haue goodly Hals where you meete, and eate, and practiſe your profeſſion: *Parliament chambers* where you conſult, pleaſant *gardens* where you recreate, *Studies* where you get both learning and wealth: a *Temple*, where you ſerue the true God, and your Societies by their very conſtitution are *Innes of Court*; yet of all theſe onely one giues you your name: the *Temple*, *denominatio à meliori parte*. Thẽ be in *nature* as you are in *name*, let your ſoules and bodies be as your houſes are, namely *the Temples* of the euerliuing *God*: that ſo it may ſtill be ſaid of you, *The Lord is in his holy Temple*, and that not two men, but twiſe two hundred of you may daily *come into the Temple to pray*, and that there may be an hundred

hundred *Publicans* amongst you for one *Pharisey* : and you *as liuely stones be made a spirituall house, an holy priest-hood to offer vp spirituall sacrifices acceptable to God by Iesus Christ.* Now the same *Iesus Christ, by whom we haue an entrance to the Father by one spirit, make you Citizens with the Saints, and of the houshold of God*: and couple you together in *loue* one to another, and all of you in *faith* to himselfe, *and build you vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the chiefe corner stone, in whom all the building coupled together, may grow into an holy Temple in the Lord*, that your old men may be fathers of the faith, and lampes of light neuer wanting holy oyle: and your *young men may grow as plants, and proue the polished corners of the Temple.* Thus he heartily prayeth for you, who as he is by his function (for the present) one of your teachers, so in his affection will euer rest

1 Pet. 2.5. Ephes. 2.18. Ephes. 2.21. Matth. 25. Psal. 144.12.

Yours in the Lord Iesus:

W. CRASHAVV.

A warning to the Reader.

LEt the Reader be pleaſed to obſerue, that the ſtarre in the margent ſcattered vp and downe in the body of the book hath this vſe. This Author hath bin purged both in Spaine and at Rome: this that I reſtore, is that of Rome, for that of Spaine cannot yet be had: but how, and how farre they ſhould purge and alter him, Rome and Spaine could neuer yet agree. If we ſhew that of Rome, the Spaniſh Doctors ſay, that it is not true *Ferus*: if we produce that of Spaine, the Romiſh ſay, it is not rightly purged: if we bring out the old one which the Author wrote, they both of them prohibite and abhorre that. Thus muſt learned mens bookes be torne in peeces when the Authors are dead. Now though we cannot ſee the booke as it is purged and printed in Spaine, yet we do ſee by the Spaniſh *Index Expurgatorius*, how they preſcribe him to be purged; which becauſe it differeth much from the Romiſh, the ſtarre in the margent noteth out the ſeuerall places wherein the Papiſts in Rome and Spaine cannot agree how to falſifie the Authors booke. The particulars come to ſome ten or twelue places.

Index Expurg. Cardinalis & Archiepiſc. Toletani Hiſp. in. Inquiſit. gener. iuſſu editus, Madriti. 1584. De conſilio ſupremi ſenatus ſanctæ generalis Inquiſitionis.

W. C.

In

In *Gulielmi Crashauij* restitutiones, I. R. interioris Templi Socij Carmen.

Esse potest? tenebris totúsne inuoluitur orbis?
Erroríſue amor, aut error Amoris erat?
Ecquid id est? nonne est è mundo tollere solem
Cum studet à sacris quis remouere fidem?
Quot, quoties, quantum, commutat, adulterat, orbat,
Papa *patres, verbis, re, ratione, fide?*
Quid Ferus *offendit, qui sic dissectus in omni*
Parte sui, vix *est congruus ipse sibi,*
Quisnam igitur Papam medicum neget esse peritum?
Nonne expurgauit *quæ sibi cuncta nocent?*
Attamen interpres malus est, qui sacra profanis
Commentis vitiat, vel genuina suis.
Sicne viam erranti monstras, sic τυφλὸν ὁδήγεις:
Sicne soles agnos pascere (Papa) *tuos?*
Sic coram ignaro populo lux vestra relucet?
Siccine sal vester nil nisi putre sapit?
Sacrilegus si sit, qui sacrum *quid rapit, ô quàm*
Tunc ego (Papa) putem te fore sacrilegum!
Inducunt tenebras luci Papismata, noster
Crashauius *lucem restituit tenebris:*
Propterea croceo posthac redimitus Acantho
Perpetuo, vt laurus Crashauius *vigeat.*

Comminatio

Comminatio in ſceleratiſſimi Papæ technas & congratulatio in reuerendum earum detectorem.

Esto: diffugias cruente Proteu:
Immenſis ſcelus implica Meandris
Pergas: dîa fides ſopita torpet.
Dum ſæcli dominos ineſcat error,
Venturis (age) conſulas procellis.

Modo ſi ſapiat volumen vllo
Contra Pontificem, vel alteretur,
Vel prorſus pereat: ſtruatuè Papam,
Vel flammam ſatiet: ruantq́ cuncti
Qui Chriſti memores vigent.
Recenti
Fuco cruſta tui ponas columnis
Regni teſtaceis (tyranne) namque
Iſtæ ni bene munientur, altâ
Fractæ percutient ſolum ruina.

Fruſtra eſt; nam ſubito ſepultâ cedet
Roma: en peſtiferum fauente cælo
Pædorem retegi vides, & iſtum
Authorem (innumeris prius reſperſum
Erroris maculis) decore iuſto
Fulgentem.

Auſpicijs

Auspicijs beentur (oro)
Lætis primitiæ laboris huius:
Et vt Nestorijs fruatur annis
Is, cuius studio refluxit hic fons
Tam purus, saluberq́; limpidusq́;
Cedat voto Elohim *tèr vnus:*
Amen.

Ad restitutionis Authorem.

T*Vq́; Dei præco, verbi tuba, prouide pastor,*
Cui rabidis tutum crescit ouile lupis:
Auspice macte Deo: cælos en, præmia tanto
Digna oleo, sacra hæc quò via ducit, eas.
Cumque auræ fragilis scindant tibi stamina Parcæ;
Ecce parata operi serta promissa pio.

I. H. Cantabr.

In

In Gulielmi Craſhauij Ferum reſtitutum Epigramma.

INfandum proh Roma *nefas commenta ſupremo*
Tempore, ſe ſolam iactat habere fidem.
Hinc Chriſti ornatus titulis, ſolióq; tyrannus
Romanus toto venditat orbe Deum.
Has tantas tenebras hæc longa crepuſcula noctis,
Vix iubar exorto lumine depulerat,
Innumeros cum Roma dolos, fraudéſque retexit
Iure timens regni funera amara ſui.
Hinc patribus fingit libros, partuſque recentes
Supponit, veros inficit atque premit.
Huic adimit, mutátque alij, ne pagina poſsit
Salua in tot magnis vlla manere viris.
Nec dubijs contenta manus inferre, ſed ipſi
Quos fouet in gremio vulnera ſæua ferunt.
Ecce, Ferum *cum veri aliquid ſpiramine ſacro*
Effundit, lacerant: cum tamen hic monachus.
Aſt Craſhauus opem miſero tulit, hic tibi membra
Reſtetuit monachis dilacerata feris
Iure Ferum *tibi nos verum debere fatemur:*
Pſeudoferum *reſonet pulpita Cacolicum.*

I.D. Scoto-Britannus.

Authori

Authori ſacrum.

TO launce a vaine, and let the bloud diſtill
Till that the fainting life ſwim forth in drops,
Doth argue the Chyrurgian hath ſmall skill,
Who lets the vitall part fade ere he ſtops:
But then if poiſon he infuſe withall,
His fact muſt needs intend a funerall.

Thus did the barbarous practiſers of Trent
Phlebothomize poore *Ferus*, till his heart
Did feele their lanciers edge: which done, a tent
Of Aſpicks taile they thruſt into the part,
From whence they drew pure bloud, and thereupon
A ſalue of Satans compoſition.

Alas poore man! looke how he lies a bleeding;
Some cunning Artiſt enterpriſe his cure:
This godly ſhepheard (whilſt his flocke was feeding
On Iewries downes) tore off the drugs impure,
Whoſe deadly power had feſtred all the wound:
Bleſt be the hand (good Frier) that made thee ſound.

I.H. Cantab.

TO THE CHRISTIAN Reader whosoeuer.

The Preface,

Containing the purpose, occasion, and vse of this worke.

GOod Reader, many are able to repaire a house that could not build it, and to restore againe that which at the first (it may be) they could not giue: such is my case in this businesse: Many worthie Writers, in these and former times haue built vp goodly workes: the Romish Church hath shaken and decayed them, and pulled some all on heapes; my endeuor is to repaire them againe. They gaue to the Church in their dayes, and bequeathed at their deaths many goodly gifts: the Romish theeues haue stolen them, and left worse in their roome, and would make vs beleeue that changing is no robberie: my labour is to restore them againe.

Long was the mother Church of Rome in breeding her Indices expurgatorios, *at last she brought them out: or rather some politike Iesuites conceiued them, the fathers of Trent bare them, and the Pope brought them out. Monsters they were at the first, and though the great she Beare haue licked them againe and againe, and trimmed them with all her tricks, yet do they continue vgly and deformed monsters, euen the worlds wonder: for the world hath seene them, much against their wils that made them. In their infancy (indeed)*

they kept them in, but when they grew to ſome greatneſſe, they got abroad, and began to ſhew the kind they came of.

The purpoſe of them in plaine termes is to corrupt the writings, and raze the records of the world, to make all authors become the Popes Proctors: and ſo ſuch as could not be won, when they were aliue, ſhall be compelled when they are dead to be the Popes Chaplaines: and ſuch as (liuing) ſpake for the truth, now (being dead) muſt pleade for the Pope: thus is the truth ſuppreſſed, iuſtice violated, theſe worthy Writers, and the world abuſed.

Of this publike iniurie and notorious iniuſtice, many reuerend and learned men haue formerly complained, and iuſtly condemned it: but as the Romiſh whore, in a harlots impudencie ſhamed not to do it, ſo there haue not wanted of her baſtards to defend her in it, and to paint ouer againe her old and vgly face, which by the diſcouerie of this ſhameleſſe trick did begin to bluſh.

For my owne part I muſt confeſſe; when I had peruſed their firſt Index that came from Belgia, *I thought it had bin but a copie of their countenance, making a ſhew to the world of that they neuer meant to do, but like politike Statiſts, had ſpred abroad a peece of ſtraunge newes, to ſee how the world would take it, and how ſeuerall ſorts of men would worke vpon it: and thought, they rather intended to diſcouer ſome humours in their owne ſtate, then to offer ſuch an iniurie to the writings of learned men.*

But when I ſaw another come from Spaine, *and heard of more to be in other places, I then ſtaggered in my former conceit, and began to thinke thus with my ſelfe: The Romiſh Church is ſtrongly ſuſpected to be the whore of Babylon, now whores are paſt ſhame, and care not what wickedneſſe they commit, nor who know of it: if therefore ſhe go on in this*

course,& bring this her purpose into execution, then she will rid the world of this suspition,& appeare what she is, discouering the skirts of her owne shame to the eyes of all beholders. When (loe) being in these thoughts, comes out Stella *vpon* Luke, *purged and pared, maymed, mangled, and deformed according to the rules and directions of their* Index expurgatorius. *And thus the Church of Rome hath proued herself a woman of her word.*

Obiecting this to some Papists in conference, as a fit means to vphold such a cause as Poperie is, and laying to their view their Index *it selfe; they presently replied, it was neuer done by the Catholike Church, (which needed no such meanes to maintaine it self:) it was but some tricke of* Beza *or* Iunius *deuised to disgrace the Catholike cause. To iustifie my accusation I produced* Stella, *and shewed him so purged, as in the title is declared. They answered, that title might be put in by some of vs in malice, and that first leafe printed in some protestant towne, and so published, to make the world beleeue the Romish Church did that they haue not done: and therefore said they, we will not beleeue this to be so indeed, vnlesse we see* Stella *of an elder impression, and then by comparing both together do find it corrupted in the latter: and they yeelded that if I could giue that demonstration, they must needs (for that point) rest satisfied.*

I sought, but for that time could not get a Stella *of the old and true impression: (for their practise is, so soone as an Author is purged, to burne all the old ones as fast as they can come by them:) being therefore put from that hold, I produced* Posseuine *the Iesuite, affirming that he was purged, and putting downe the particular places, but that would not satisfie; yea coming from a Iesuite they suspected it more. Here therefore I was for a time put to a stand: but remembring I* In apparatu in litera *D.*

had obserued out of Capuccinus *in his* Enchiridion, *and since out of* Posseuines Apparatus, *that* Ferus (*the famous Germaine Preacher*) *his Commentaries vpon* S. Matthew, Iohn, *and* Iohns *first Epistle, were purged and published in Rome in* 77. (*my selfe hauing then the old ones vncorrupted*) *I made meanes for them, and at last* (*by the great paines and some daunger of one of our Merchant Stationers*) *got them both from Rome.*

And so where afore I had new Stella *but not the old, and old* Ferus *but not the new,* (*both waies being vnarmed,*) *now hauing new* Ferus *to the old, I was armed at all points to giue that satisfaction which formerly I could not. Vpon view whereof, both bookes being laid and compared together, they confessed they were amazed to see it, and knew not what to say: for deny it any longer they could not, the euidence was too apparant: excuse it they would not, it seemed so foule: and condemne it they durst not, being done by the Church. Oh the craft and pollicie of the Romish Church, that can keepe her children in such awe! oh that the children of this world should be wiser in their kind, then the children of light! But he hath spoken it whose word must stand.*

T*his conclusion being thus tried in the presence of many, it pleased an honorable Lord, and a high Magistrate in this land,* (*a Zealous professor and louer of the truth*) *to require of me a few of those places so corrupted, and to write downe the words both of the old and new: for the doing whereof, diuing deeper into the body of the booke, I found still more and more mischiefe: for wheras the Index of Spaine cõmands his Commentaries vpon* S. Iohn *to be altered in some hundred places, when it comes to the practise, I find it done in almost a thousand.* (*So good a pay-mistresse is the Romish Church in these kind of bargaines.*) *For better contentation to the Rea-*

der

der I will giue a litle tast, euen a dragme of that large purgation.

Popish corruptions of Authors are of three sorts:

1 *Additions.*
2 *Detractions.*
3 *Alterations.*

Take one example of each.

First, their Additions are of two sorts: { *Sometime of a word or peece of a sentence:* / *Sometime of a whole sentence.* }

Addition of a word.

Editio vetust. Paris. 1556. *Ferus in Iohan. cap. 9. pag. 230.*	Editio noua Romę. 1577. *Ferus in Iohan. cap. 9. pag. 463.*
Excommunicatio externa est Communionis verbi & Sacramentorum priuatio.	*Excommunicatio externa est Communionis Sacramentorum* & suffragiorum *priuatio.*

Additur verbum (*suffragiorum.*)

2. *Addition of a peece of a sentence.*

Editio vetust. Paris. 1556. *Cap. 12 fol. 290.*	Editio noua Romæ. 1577. *Pag. 585.*
Deus opera nostra exigit vt gratitudinem & obedientiam nostram experiatur.	*Deus opera nostra exigit, vt gratitudinem & obedientiam nostrā experiatur*: vt illi conformes simus & cooperatores nostræ salutis efficiamur.

3. *Addition of a whole sentence.*

In Epistolam Iohannis primam. *Cap. 3, pag. 1065.*	In editione Romana additur hæc sententia:
In the old Impression not a word.	*Iohannes ait, Qui habet hanc spem, seipsum sanctificat, adhuc suam iustitiam à Deo acceptam per bona opera augendo.*

2. *Detractions are of two sorts:* { *Sometime they put out a word, or some few.* / *Sometime a whole sentence.* }

1. Putting out of words.

Ex Cap. 4. Iohan.

Editio vet. *fol.* 97.	In Editione Romana delentur hæc verba:
Diabolus semper conatus est falsos cultus inducere, vt homines à vero Dei cultu abduceret, id quod videmus factum in Gentilibus, in Iudæis, *imò in nobis ipsis.*	*Imo in nobis ipsis.*

Those words are put out, which discouer the idolatrie of the Romish Church.

2. Putting out of a whole sentence.

Ex Cap. 5. Iohannis.

Editio vet. *fol.* 112.	In Editione Romana deletur *tota sententia.*
Inefficacia sunt Sacramenta, nisi habeant verbi appendicem & fide accipiantur.	

Ex Cap. 3. in Euang. Iohan.

Fol. 69.	
Bona opera nostra nonnihil habent imperfectionis, imò plerunque aut per vanam gloriam, aut aliud quiddam veteris hominis vitium inficiuntur, vt verissimè dictum, (Esa. cap. 64.) Omnes iustitiæ nostræ tanquam pannus menstruatæ: vnde & Dauid precatur: Non intres in iudicium cum seruo tuo, quia non iustificabitur apud te omnis viuens.	*All is put out.*

3. *Alte-*

The third alteration is { *Of a word,* / *Or of the whole ſentence.* }

1. Of a word.

Ex Cap. 1. Comment. in Iohan. Euangelium.

Editio vet. *Fol. 26.*	Edit. nou. Rom. *pag. 51.*
Iohannes *omnem* gloriam operum noſtrorum hoc verbo damnat.	*Iohannes* inanem *gloriam operum noſtrorum hoc verbo damnat.*

For omnem, inanem, *a litle difference, and a cloſe conueyance, yet peruerts the whole matter.*

2. Of a whole ſentence.

Ex Cap. 3. in Euang. Iohannis.

Fol. 76.	*Pag. 153.*
Fidei promittitur vita æterna, vt radici bonorum operum, operibus autem vt fructibus radicis.	*Fidei promittitur vita æterna, vt* Iuſtificationis fundamento: *operibus autem vt* concauſis cum viua fide ſalutem noſtram cooperantibus.

A moſt intolerable falſification.

Lo here the faith and honeſtie of the Romiſh Church, thouſands of ſuch corruptions as theſe haue they foiſted into the writings of learned men, within theſe fortie yeares.

This wickedneſſe and treaſon to the truth lying thus open to be ſeene, and yet vnſeene of the moſt, it was thought good, by my Superiors to haue it diſcouered to the view of the world, that we may ſee with comfort, who they be that hate vs: and our Engliſh Papiſts may ſee to their griefe, what a religion it is that is put vpon them.

To this end, I haue here begun and broke the ice, hoping that others will follow to ranſome and deliuer the learned Writers (whoſe works we now enioy) from being worn away and worme-eaten to the heart by Romiſh corruptions: they intend to execute this miſchiefe vpon all, but it is practiſed

as

as yet but vpon a few in comparison, who they be (as farre as my obseruations will reach) I will set downe in a table following: and of those as many as I haue my selfe, and haue read, I purpose to restore, and to distinguish them into seuerall bookes, (whereof this is the first) which being put together may make the 1. Tome of Catholike Restitutions: *not doubting but others (whose leasure is as much, and Libraries larger, and reading greater then mine) will go on, and annexe a second Tome, and so forward, till in our* restoring *we haue ouertaken them in their* corrupting.

And let Ciuilians, Phisitians, Antiquaries, Historians, and Schoolemaisters be here aduertised, that though Diuinitie be that whose fountaine they principally desire to poyson, yet haue they also laid their foule fingers vpon the monuments of their learning, I meane, vpon many bookes euen of their professions also. I hope therfore that the credit of those, frō whose labors they suck the sweetnes of their knowledge, is so deare vnto them, that they will take pains to preserue them in their natiue puritie, and not suffer them to be corrupted, maymed, and massacred, when they are dead and cannot defend themselues: yea I doubt not but God will put into the minds of some of them euen now to begin with me, and proceed with me in the one, as I do in the other. And to stirre vp euery one the rather, to put his helping hand to this generall worke, I haue hereunto annexed a Table or Catalogue of such Authors in those professions, as in the compasse of my reading I haue obserued to be corrupted alreadie.

The reasons that the Romish Church may haue in this wicked purpose and practise of theirs, I haue in some sort set downe in the Epistle Dedicatorie: the answer to such poore defences as might be made for their thus doing, I haue endeuoured to giue in the Epistle to the English Papists : vnto

which

which places for both these I refer the Reader. And the vse that we may make of it, I take it is this:

1. *We may see, how busie the diuel is in these last dayes of his raigne, knowing his time to be short: we therfore shold hereby learne to be more Zealous to stand to the truth, & vse all holy meanes to vphold it against these mischieuous plots of theirs.*

2. *See here the disaduantage we haue in all disputations with them; it is an old saying, A knaue hath much vantage of an honest man: the reason is, he enlargeth himselfe to all vnlawful meanes, lying, forging, forswearing, æquiuocating, &c. whereas the honest mans conscience keepes him in a cōpasse, which he dares not passe though he lose the cause. Such is our case: they thinke they may raze those very records that are to be produced for the triall of the cause: we dare not once thinke, that truth should be maintained by such a course, we will rather therefore be put to the wall for a time, & commit the truth to the Lord to be vpholden, then borrow of the diuell a meanes to maintaine it.*

3. *See what cause we haue to suspect that they haue corrupted the* Fathers *also, seeing they haue not spared some as ancient as some Fathers: I know the Pope professeth otherwise in his instructions giuen touching this purgation.*

In libris Catholicorum veterum nihil mutare fas sit: nisi vbi aut fraude hæreticorum aut Typographi incuria manifestus error irrepserit. *Index librorū prohibitorum. tit.* De correctione. *sect.* 4.

Here be good words, and a faire profession, but marke withall the many euasions & holes they haue herin, of purpose to creepe out at their pleasure: for first, it is limited (not to all the ancient Fathers) but to ancient Catholikes. *And seeing they make it in their owne power to iudge who be Catholike Writers, who not, doth it not follow that they hold it likewise in their own power to appoint who shall be purged, who not?*

Again, they make a prouiso, *that whẽ there is an error, either by corruption of Heretiks, or fault of Printers, then they may alter it at their pleasure: but that is to open them a gappe to all libertie: for when they haue done what they list, and cor-corrupted the Fathers at their pleasure, then they haue a present answer readie, We did but restore it, being afore corrupted by Heretikes, or the Printers.*

But when they haue denied, excused, and coloured the matter all they can, it will be proued to their faces and the worlds view, that they haue (de facto) *corrupted almost all antiquitie, insomuch as no man can tel what ground to stand vpõ, either for Councels, Fathers, Decrees, or mens writings.*

The learned and precious[a] Iewell *of England accused them of many corruptions that way, and was neuer answered to that point, yet it is almost forty yeres ago. So did that painfull and worthy Champion of our Church*[b] Fulke, *and neuer had answer for these twenty yeares. A learned Writer, and now a Reuerend* Bishop *of this land,*[c] *hath charged them in particular, with diuerse notorious corruptions, and foule falsifications of antiquitie at the pinch of twenty yeares ago, and yet neuer receiued answer, though that booke shakes them in the very foundation. An industrious*[d] *Writer of this age, and this our Church, (whose labours in the iudgement of the learned tend to the best purposes, and such a one as* Posseuine *the Iesuite would be glad to haue a Papist:) hath giuen them a sensible tast of this alreadie:*[e] *two Iesuits haue carped and caulled at him, and made vse of his labours to their owne purposes, but they will take time for answer: which while they are preparing, it is hoped he will prepare them such a pill as they will hardly swallow: which he hath the more reason to do, in as much as*[f] Posseuine *hath plaid the desperate Phisition with his booke, purging and paring it as plea-*

a Iewels Reply in defence of his articles.

b Fulke in his answer to the Rhemish Testament.

c B. Bilson in his true difference, &c.

d *James in sua Ecloga Oxonio-Cantabr.*

e *Gretserus de iure & more prohibendi & expurgandi, &c. lib. 2. ca. 7.*

f *Posseuin. in fine Catalog. M. S. librorum ad Calu. 3. tom. 1. Appar. sacri.*

sed

sed him. Iunius *accuseth them to haue corrupted and massacred* Ambrose *at* Lions *anno* 59.[g] *Thus he accused them in print fifteene yeares at least afore he died, and they swallowed it, without giuing him answer all his life long. And whereas a* [h] *Iesuite (no meane man amongst his companions) hath (since his death) vouchsafed him a learned answer. First, barely denying what* Iunius *said he saw, and then (full reasonably and like a Iesuite) putting him to proue it after he is dead: let him not thinke but they liue, who wil stand vp for him that is gone, and proue (otherwise then it may be he expects) all that he affirmed. Lastly, themselues confesse, that they haue purged and altered* Bertram, *and he liued about* 800. *yeares ago.*

g Iunius in Præfat. in Indicem expurg. Louaniensem.

h Gretserus de Iure & modo prohibendi & expurgandi libros, &c.

And yet if they did not alter them, they do almost as ill by their owne confession: for thus they say,

[i] In Catholicis veteribus plurimos ferimus errores, & extenuamus, excusamus, excogitato Commento persæpè negamus, & commodum ijs sensum affingimus, dum opponuntur in disputationibus aut in conflictionibus cum aduersarijs, non igitur videmus cur non eandem æquitatem & diligentem recognitionem mereatur *Bertramus*, ne Hæretici oggamniant, nos antiquitatem pro ipsis facientem exurere & prohibere.

i Index expurgat. Louaniens. pag. 12.

In the auncient Catholikes we suffer many errors, we extenuate them, we excuse them, by deuising some prety shift we often deny them, or we faine some meaning vnto them that fits our purpose. And thus we shift them off when they are obiected vnto vs in disputation or controuersie by our Aduersaries: therefore we see no reason why we should not deale as reasonably with Bertram, *lest Heretikes shold grumble and say, that we burne or take away such antiquitie as maketh for them.*

Will these men thinke you care much for altering the Fathers, if they can cary it closely, who confesse thus much of themselues? But when they wrote this, they thought we shold neuer haue had the reading of it. And withall obserue, how it seemes they made no great conscience to haue burned and abolished Bertram, *if it could haue bene concealed from vs, & done in such fashion as we had not murmured against it.*

To end this point. I doubt not but ere long God will raise vp some instruments of his glory, and furnish thẽ with zeale, abilitie, leisure, and all meanes requisite, who shall fully discouer to the world this trechery of the Romish Church, by making it as apparant they haue corrupted the Fathers, as I hope to do in this and the bookes ensuing, that they haue corrupted all such late Writers, as they imagined any way to make against them. To returne therefore to that (being properly my purpose at this time) let the Reader please to obserue, that there are many books of Popery, giuing direction, allowance, or defence to this diuellish practise.

1. *There be many* Indices librorum prohibitorũ, *but the chiefe is that, that is set out by Pope* Clement *the* 8., *cōmonly called* Index Romanus, *and is often annexed to the Canons of* Trent. *Like to like. This medleth not with the* purgation *so much as the* prohibition *of Authors, either for euer, or at least till they be purged.*

2. *There be many* Indices expurgatorij, *namely these: one frō* Belgia, *made by the Vniuersities of* Louain, Doway, *&c. set out by* Iunius: *another from* Spaine, *made at the cōmandement of* Quiroga *the generall Inquisitor of* Spaine, *a Cardinall and Archbishop of* Toledo: *found in* Cadiz, *brought thence by one that hath done much good this way, & set out in* France *by my Lord of* Plessis: *this purgeth* Ferus *and many other Authors very strictly: yet it is greatly*

blamed

blamed by Gregory Capuccinus *a reuiser of bookes at* Naples,*as being to gentle. There is another at* Rome *the most straite of all, and according to it was* Ferus *now actually purged:* 2. *or* 3.*of his volumes are alreadie done, the rest are expected. There is also a large purgation of many Authors in* Capuccinus *his* Enchiridion: *and mention & approbation of the purgation of many more in* Posseuine *his* Bibliotheca *and* Apparatus sacer. *Capuccinus in Enchiridio.*

And lastly, to shew that the Church of Rome purposeth not to shame with any thing, Gretserus *the Iesuit hath written in defence of this practise,* De iure & more expurgandi libros. *But how farre from a iust defence of that wherof they are accused, I hope they liue who will let the world see.*

Now if the Reader would know what we finally intend, loe here the catalogue of the whole first Tome: for it is not Ferus *nor any one alone, whom we intend to stand vpon in this case.*

The first Tome of Romish falsifications and Catholike *restitutions, will consist of these particular bookes.*

- Lib. 1. (being this that followeth) containeth the falsification and restitution of *Ferus* his Commentaries on the first Epistle of S. Iohn.
- Lib. 2. 3. of *Ferus* his Commentaries on S. Iohns Gospell.
- Lib. 4. 5. of *Ferus* his Commentaries on S. Matthew.
- Lib. 6. 7. of *Stella* his Commentaries on S. Luke.
- Lib. 8. of *Oleaster* his Commentaries on the Pentateuch.
- Lib. 9. of *Alphonsus Viualdus* his Candelabrum aureum.
- Lib. 10. of *Ludouicus Viues* his Comment. vpon Augustine *de Ciuitate Dei.*

All these are both commanded to be purged, and directions giuen for their purging in some Index expurgat. *& till then prohibited to be read in* Indice Rom. librorum prohibit. *and are also actually purged of late by some speciall Commissioners from the Pope, since which time they were published accordingly, and the old ones absolutely forbidden to be sold, read, or kept. And they began with these first of all, because they see these bookes be in the hands of all men.*

The first of these I here haue made readie for thy view, the rest shall follow in their order (as the Lord shall giue life and leaue.) And by that time the Romish Phisitions wil haue purged so fast, that they will haue made ready worke for another Tome: for they haue well begun it alreadie. Now if they cease not to corrupt, let vs not cease to restore, especially seeing it costs them more paines to corrupt, then it can vs to restore. Let that be neuer verified in vs,

Vt iugulent homines surgunt de nocte latrones,
Vt teipsum serues non expergiscere? ——

Now concerning euery Author I take it expedient for preuenting all cauils of the curious, or doubts of such as are not much conuersant in matters of this nature: to proue in few words these points:

1. *That these Authors be* Papists, *so accounted, liued, and died, and yet gaue testimonies to many truths of our religiõ, which testimonies are now razed out or peruerted.*

2. *That order was taken by the Romish state to purge them, and to prohibite all men from reading them till then.*

3. *That now they be purged by authoritie from that Church and so published.*

And first for this booke we haue in hand, I will proue it briefly: and for the first point to proue, that they were all Papists, this might suffice, that if they were Protestants, they would neuer bestow purging of them, but prohibite and burne them. But particularly for Ferus, *he was all his life a Frier in* Mentz, *the Archiepiscopall seate of the Archbishop of* Mentz *in* Germany, *(one of the three Electors) and he was Preacher in the Cathedrall Church many yeares, and for his learning and good life much respected of all that were good, and of great name in many nations. Particular testimonies hereof, see after this Preface.*

For

For the second point I proue it out of their owne Records. In the Spanish Index it is thus ordered:

[a] Iohannis Feri Commentaria in Euangelium S. Iohannis eiusque Epistolam primam, Canonicam, ex Editione Complutensi castigata permittuntur: externæ autem Impressiones hoc modo corrigantur.

a Index expurgator. iussu. Quiroga. *Cardinal. & Archiepisc. Toïet general. Inquisit. Hisp. editus: in litera I. pag.* 126.

This Edition in Spaine *we could yet neuer see, if it were compared with this of* Rome, *you should see they cannot agree how to vse the poore Writer.*

In the Index Librorum prohibitorum, *set foorth by authoritie, and vnder the Bull of three Popes,* Pius 4. Gregorius 13. *and* Clemens 8. *it is thus decreed:*

[b] Iohannis Feri opera omnia prohibentur donec expurgentur.

b Index librorum prohibit.

Thus the second point is cleare. Now for the last, that this booke of his is purged indeed, I produce the booke it selfe from Rome: *and to cleare it that it is so purged by them, and not deuised by any other, and laid on them, I make it euident out of the testimonies of* Gregorius Capuccinus, *and* Posseuine *in his* Bibliotheca, *as may be seene in the Epistle to the English Papists more at large. And to these two we may adde two testimonies more: First, the same*[c] Posseuinus *in his* Apparatus, *telling vs that* Ferus *vpon* Matthew *and* Iohn *were purged and printed at* Rome *in* 77. *The other testimonie is beyond all exception: for Pope* Clement *himselfe affirmes it in the place aforenamed:*

c Posseuin. in Apparat. tom. 2. in lit. I. pag. 177.

[d] Excipiuntur tamen eiusdem Iohannis Feri Annotationes & Commentaria in Matthæi & Iohannis Euangelia, & eiusdem Iohannis Epistolam primam: Romæ recognita & impressa, Anno 1577.

d Index Rom. lib. prohibit. in lit. I.

This I hope may serue for proofe of these points in regard of Ferus. *Now for the rest we shall proue them, when we*

come vnto them.

Now if any other, whose leysure will permit, will take some paines in this kind for the truths sake, I giue them to vnderstand, as many as know it not alreadie, that (besides these, which if the Lord permit I haue vndertaken) there be others actually purged and corrupted alreadie. For example.

1 Antonius Rampegolus. Figuræ Bibliæ: sic Posseuinus testatur. [a] Antonius Rampegolus in Indice Romano prohibitus est, donec expurgetur: cuius expurgandi laborem, hortatu Inquisitoris Mantuanæ Diocæseos *Petrus Maturus* Iesuita suscepit ac diligenter perfecit.

a Posseuinus in Apparatu sacro. tom. 3. litera S. pag. 228.

2 Augustini Steuchi Eugubini Cosmopœia: sic Index Romanus prohibitorum librorum testatur. [b] Eugubini Cosmopœia prohibetur, nisi sit ex emendatis & impressis Venetijs, 1591.

b In litera A.

3 Henrici Harphij (qui vixit 1470) Theologia mystica, (testante Posseuino) [c] Prohibetur in Romano Indice Pontificio nisi fuerit repurgata ad exemplar illius quæ Romæ impressa est 1585. Sæpiùs antè prodijt, emendatus & auctus, at præcepto sanctę sedis cautum est, ne quis ederet legerétue, nisi ad postremam Romanam emendationem aptatam.

c Posseuinus in Apparat. tom. 2. litera H.

4 Martini Martinez Cantipratani Hypotyposeon Theologicarum libri 10. Prohibentur, (inquit Romanus Index) nisi fuerant ex impressis ab anno 82. Opus eruditum (inquit [d] Posseuinus) sed legendum illud quod anno 1582. Salmanticæ expurgatum & excusum fuit, aut saltem quod ex eo deriuatur.

d Posseuin. ib. in litera M.

5 Iohannis Neuizani Sylua nuptialis, quia in Romano Indice (inquit [e] Posseuinus) prohibetur donec expurgetur: idcirco sciendum est Neapoli primo operam datam

e Posseuin. ibid. in litera I.

datam à Iohanne Francisco Lombardo adnotandis locis qui erant expurgandi: at postea Inquisitore Mantuano vrgente Petrus Maturus Iesuita accuratã, & pleniorem operam huic negotio præstitit.

But it may be this booke belongs to the Ciuilians more properly, then to Diuines.

De hoc libro inquit Gregor. Capuccinus in suo Enchiridio emendaui eam in 150. locis.

A strong Pill causing 150. stooles.

6 Polidorus Virgilius de inuentoribus rerum permittitur (à Romana Ecclesia) legendus, si talis fuerit, (inquit Posseuinus) qualis iussu Gregorij 13. Romæ expurgatus & excusus est, 1576.

Besides many others which I doubt not other men in the course of their reading haue obserued. And if any wil be pleased to take paines in so necessarie a worke, the sooner they do it, the safer and surer and easier it is: and the longer it is deferred, the more dangerous: for the old Copies (the Authors owne bookes) are daily got vp and burnt by the Romish Church, (as being the principall euidence conuincing them of robberie and forgerie.) Example hereof may be seene in Ferus *on Matthew and Iohn, which are so hardly to be got: and in* Stella *vpon Luke, scarce to be had at all. For the Romish zeale was not more earnest to purge and print new ones, then it is to burne the old ones, thinking thereby to haue kept their shame vnseene: which practise of theirs being too apparant, it may giue a good warning to all men (whose good hap it is to haue them) to make much of the auncient Editions of all Authors. So doing, it may please God to preserue them in their puritie, in spite of the fire and malice of the Romish Church.*

And because we are falne into mention of this matter, giue me leaue to make knowne to the Diuines and Preachers of the country, that (which it may be) they knew not before, and whereof they may make vse. No man is ignorant how all nations haue sounded of the bitter contention betwixt the Iesuites and Seculars: (yet both of them Traitors, Heretikes, and seducers) our English Papists long denied it, till they saw all the world tooke notice of it: a great number of bookes touching this contention, were printed and published by some of their own wisest Statesmen, in great policie (as they thought) and for some great good (as they hoped) of the Catholike cause. But now that it is come to the issue, perceiuing contrariwise they haue got nothing, and lost much by it, they wish they had neuer laid themselues so open to the world. And for a recompence, they gather vp all the bookes of that nature, where euer they can buy them, and burning and destroying them, (and withall presuming we will neuer bestow the reprinting of them) they hope so to couer their shame, by burying the monumēts of this contention, as that the ages to come shall either not speake of it, or at least not be able to shew any euidence of it.

I haue related this (knowing it to be very true,) that men may the more carefully preserue those bookes, thereby to keepe testimonie of their contentions, (though otherwise they be most base and vnworthie:) for the times will come that the whorish face of Romish Polititians will stoutly deny, that euer there was any such iarre amongst them.

Now touching Ciuill law, such bookes as I haue obserued to be purged as they call it, that is, corrupted and falsified are principally these:

**Posseuinus in appendice ad 1. tomum Apparat. sacri in lit. C. pag. 637.*

1 *Caroli Molinæi* opera omnia, de quo sic **Posseuinus. Carolus Molinæus* damnatæ memoriȩ quoniam pleraq; impia

impia ſcripſit in ius canonicum & ciuile, propterea *Clemens* 8. P. Max. pro zelo ſuo,&c.opera omnia eiuſdem *Caroli* prohibuit ſpeciali quadam Bulla & ſanctione, (*quæ & ibidem ad verbum eſt annexa*) cenſuraſque edi iuſſit in omnes eius additiones ſiue annotationes marginales. Quæ omnia primo edita ex Typographia Cameræ Apoſtolicæ, & vt paſſim ederentur iuſſum eſt.

2 *Iohannis Petri de Ferrarijs Practica Papienſis.* De quo Index Romanus talem habet cenſuram (*Tyranno & Papa dignam:*)[a] Iohannes Peti de ferrarijs Practica Papienſis prohibetur, niſi corrigatur. *a In litera I.*

Correctus autem eſt idem Iohannes per Indicem Belgicum,[b] ſimiliter etiam per Indicem Hiſpanicum *b Pag.* 115. [c] in 19. vel 20. locis vt ibidem habetur. At in *Capuccini* Enchiridio in pluribus.[d] Vbi idem Capuccinus Indicem illum Hiſpanicum reprehendit: In Practica Papienſi (inquit) errat Index ille, in quo licèt multa deleuit, non tamen omnia delenda,&c. *c Pag.* 135. *d Pag.* 196.

3 *Conradus Lagus* licèt in Indice Romano ſit (inter authores primæ claſſis) prohibitus:[e] de eodem tamen hoc inuenio in Indice Belgico.[f] *Conradi Lagi* Methodus Iuris anno 1550. Louanij repurgata eſt, & impreſſa ibidem à Bartholomæo Grauio. *e In litera C.* *f Pag.* 114.

4 *Melchor Clinch* in Inſtitutiones in Indice Romano prohibetur.[g] At *Capuccinus* in Enchiridio ſuo Eccleſiaſtico, eundem corrigit & purgat in multis locis.[h] *g In lit. M.* *h Pag.* 198.

5 *Iacobi Spiegellij* Lexicon Iuris Ciuilis. Idem *Capuccinus* innumeris in locis correxit & purgauit.[i] *i Pag.* 199.

6 *Antonius de Roſellis* de poteſtate Imperatoris & Papæ & de Concilijs prohibetur in Indice Romano, vſque dum expurgetur[k]: vixit tamen anno 1406.

De eodem *Poſſeuinus* in Apparatu teſtatur in hunc *k In lit. A.*

 modum:

*Posseuin. Apparat. sacer. tom. 1. in lit. A.

a Index Belgicus pag. 84.

modum* *Antonius Rosellus* Etruscus vir nobilis & eruditus scripsit librum (inter alia) De potestate Papæ & Imperatoris, sed sciendum est in eo reperiri quæ egeant lima [a]. Purgatur autem multis in locis per Indicem Belgicum.

b Posseuinus in Biblioth. sel. to. 2. li. 13. cap. 8. pag. 126.

c Posseuin. ibi. cap. 23. pag. 158.

7 *Vdalrici Zasij* opera omnia prohibentur, donec corrigantur, inquit Index Romanus *Clementis* 8. in litera *V*. Similiter & *Posseuinus*[b] in Bibliotheca sua selecta *Zasius* legi non debet nisi expurgatus.

Eundem verò purgatum esse testatur postea idem *Posseuinus*[c]: Anno (inquit) 1587. à Magistro sacri Palatij vna cum Theologis & iurisconsultis aliquot eminentioribus *Zasij* expurgatio confecta est.

d Posseuin. ibid. cap. 8.

8 In *Claudio Cautiuncula* (inquit idem *Posseuinus*[d]) pauca inspersa sunt quæ sunt emendanda.

Now for a Catalogue of such Writers in Phisick, History, Cosmographie, Chronologie, and other humane learning, I craue pardon of the good Reader for the present, and do promise it (if God permit) in the second booke, (which is almost readie) when I hope to make it more perfect then now I could.

And thus commending these my labors to the vse of Gods Church, I desire to be commended to the prayers of all that call vpon the name of the Lord Iesus.

Your brother in the Lord:

W. Crashaw.

Testi-

Teſtimonies of Iohn Ferus and *his writings.*

THat our Engliſh Papiſt (who hath tyed himſelfe to beleeue nothing but that which his Romiſh Fathers teach him) may ſee, what this *Ferus* is, who is here thus falſified by the Romiſh Church: I haue therefore thought fit to ſet downe to their view what mention is made of him in their owne Writers: or ſuch as they allow.

De Iohanne Fero. Ex varijs Authoribus.

1. *Gregorius Capuccinus*, Cenſor librorum Neapolitan. In ſuo *Enchiridio* Eccleſiaſtico. fol. 107. Edit. Venet. 88. in 8.

Magnus ille Theologus, frater Iohannes Ferus, *ordinis Minorum, Obſeru. in Comment. ſuis ſuper Matthæum, &c.* That great diuine Friar, *Iohn Ferus* of the order of the Minors in his Commentaries vpon Matthew, &c.

2. Sixtus Senenſis in ſuæ Bibliothecæ, lib. 4. in litera *I.*

Iohannes Ferus *natione Teutonicus, ordinis Minorum, ſummæ apud Moguntiam ædis Concionator, vir in diuinis literis nobiliter doctus, eloquentia ſingulari præditus, cui parem in officio Euangelicæ prædicationis, Catholicæ Germanorum Eccleſiæ hac noſtra tempeſtate non habent. Scripſit Latino & cultu ſermone pias & eruditas iuxta Catholicam doctrinam lucubrationes, in quibus tam veterum quàm recentiorum expoſitorum labores, veluti in cõpendium redegit.*

Ex his quæ nunc habentur & ab omnibus ferè concionatoribus ſtudioſè leguntur, ſunt hæc:

Commentaria in Geneſin, Exodum, Iob.

Sermones in Pſalm. 31. & 66. & in Ezram.

Annotationes in Eccleſiaſten.

Commentaria in Matthæum, Iohannem, eiuſque Epiſtolam primam.

Exegeſis in Epiſtolam ad Romanos.

Sermones in Euangelia feſtiua per totum annum. tom. 2.

Claruit ſub *Carolo quinto*, anno 1530.

Iohn Ferus, by his country a Dutchman, a Friar minor, Preacher of the high Church at Mentz, and in diuine Scripture very worthily learned, enriched with ſingular eloquence, whoſe equall in the miniſterie of preaching the Goſpell, the Catholike Churches of the Germaines in theſe our times cannot affoord. He wrote in eloquent Latine godly and learned labours, according to Catholike doctrine, wherein he hath as it were abridged the labors of moſt aſwell auncient as moderne Expoſitors. Concerning thoſe works which we now haue, and almoſt all Preachers do ſtudiouſly reade, they are theſe:

His Commentaries vpon Geneſis, Exodus, Iob.

His Sermons vpon the Pſalmes 31. and 66. and vpon Ezra.

His Annotations vpon Eccleſiaſtes.

His Commentaries vpon Matthew, Iohn, and his firſt Epiſtle.

His Exegeſis vpon the Epiſtle to the Romaines.

His Sermons vpon the feſtiuall Goſpels through the whole yeare in two Tomes.

He liued vnder Charles *the fifth.* 1530.

3 Poſſe-

3 *Possevinus* Iesuita in Bibliotheca sua selecta. Tom. 1. l. 2. cap. 79.

Iohannes Ferus *scripsit in Genesin, Matthæum, Iohannem, eiusque Epistolam canonicam, &c.*

Iohn Ferus hath written vpon Genesis, Matthew, Iohn, and his Canonicall Epistle, &c.

4 Gesnerus in Bibliotheca sua, in litera I.

Iohannes Ferus *Franciscanus, multa Latinè & Germanicè scripsit Moguntiæ: è quorum numero sunt*

Commentaria in Euangelium Iohannis.

In Epistolam Iohannis primam, &c.

Iohn Ferus a Franciscan, wrote many things in Latin and Dutch at Mentz, of which these are parts,

His Commentaries vpon S. Iohns Gospell,

And vpon Iohns first Epistle, &c.

5 Coloniensis quidam Theologus Pontificius, nomine Brickmanni Typographi Coloniensis: In præfatione Comment. Feri in Genes. 72.8.

Inter doctos & pios principem penè locum obtinet vitæ integritate pariter ac eruditionis gloria insignis & plurimum reuerendus vir D. Iohannes Ferus, *cognomento quidem* Ferus, *sed moribus alioqui placidis, &c. Reuera vnicum Germaniæ, ac singulare ornamentum. Quis calamo comprehendat aut consequatur verbis quantum non dico Germaniæ, non Europæ, sed Christiano orbi vniuerso hic noster non sine magna honoris præfatione nominandus* Ferus, *lucubrationibus suis splendoris lucis vtilitatis & præsidij inuexerit? &c.*

Amongst the learned and godly, that man famous for his integritie of life, as also for his glory in learning the

right reuerend Doctor *Iohn Ferus* obtaineth almost the chiefest place, by name *Ferus*, that is, Fierce, but otherwise in manners most meeke,&c.the onely true and singular ornament of Germanie. Who can comprehend in writing, or declare in words, what great splendor, light, profite and furtherance, this our *Ferus* (neuer to be named without an honorable preface) hath brought in, I say not vnto Germanie, not vnto Europe, but euen to the whole Christian world? &c.

6 *Tilmannus Bredenbachius* in Epistola sua ad Pium 5. Papam, præfixa ipsius Feri Comment. in Iob. 70.8.

1570. 8vo.

Iobi librum anno 1552. sæuissima formidabilis depopulationis tempestate ingruente, reuerendus Dom. Iohannes Ferus *ad ciuium animos erigendos pro concione explicauit.*

The reuerend Master *Iohn Ferus* (when the fearefull times of warre and rapine, began to come on in the yere 1552.) did in Sermon-wise explane the bookes of Iob vnto the Citizens to support and encourage their fainting minds.

Thus none is or can be so ignorant, so blind, so malitious, or so partiall; but if he will see, he may see, that *Ferus* was, and what he was. First, they may see he was no suborned nor counterfeit Author, but the famousest Preacher that was in *Mentz*, or in *Germanie* in all his time. And so they may see he was no lesse accounted of, both in his owne life, and after: his Sermons were frequented and approued, no mans better: his bookes printed and reprinted, no mans oftener: bought vp and read of all men in all nations. It may be shewed, that his Commentaries vpon Iohn were 8. times at least printed in ten yeares. Such was his æstimation while there was any honestie left in the Romish State: but now that

all

all is transſubſtantiated into policie, the caſe is altered with *Ferus* alſo; and now there is not a booke, no not a chapter, no not a leafe, nor ſcarce one page in all *Ferus* but it needs phyſicke: it muſt haue a purgation of the Popes preſcribing: good *Ferus* muſt be purged of all his good humors, and ſo he is, inſomuch as one cannot ſay he is the man he was. If the Romiſh Church may thus deale with men and with their writings, it is no maruell though they neuer want witneſſes for their cauſe. But that their dealing herein, and this our diſcouery may both of them appeare to the world in their naturall colours; I haue endeuoured in the diſcourſe following to ſet downe what can be ſaid either in defence or excuſe of this their foule forgery, and then with our iuſt and true anſwer to diſpell thoſe miſts of falſe conceits which God ſuffereth Sathan to caſt before the eyes of poore erring Papiſts, who thinke none ſo cleere ſighted as themſelues, when alas they are indeed like the man who ſaid *he ſaw men walking like trees.*

A Treatiſe, wherein is briefly diſ-
couered the foulneſſe and vnlawfulneſſe of Popiſh purging of Autors: with anſwer *to what can be ſaid in defence of it.*

To my beloued Countreymen *the ſeduced Papiſts of England.*

BRethren (for in ſome ſence I may, and in the beſt ſence I wiſh I might ſo call you) be pleaſed to heare him a little who ſpeakes to you out of the loue of his heart, and ſinceritie of his ſoule: Many of you are graced of God with good gifts, and for them are loued and honored of vs; ſome of you are adorned with learning, ſome with wiſedome, ſome with valour, ſome with mildneſſe and courteſie of nature, ſome with care to deale iuſtly in the world, ſome with great deuotion in your kind: for all theſe we loue and pittie you: and the ſoule of many a Proteſtant doth ſigh and mourne: and (as the Prophet ſaith) *their eye doth weepe in ſecret* for your ſinnes, for your error, and for your ſuperſtition, wherein you are kept blindfolded by the hypocriſie and fraud of your deceitfull leaders. Our State is ſparing to commaund, our Iudges and Magiſtrates ſparing to execute ſuch lawes which would be as bitter to your bodies, and as heauie to your ſtates, as the danger of your deeds and doctrines do deſerue. And why is it? becauſe they feare your power, your force, your number? Is it becauſe they approue in their hearts your lawes and religion? There are that buz theſe tales into your eares, and feed you with theſe fancies both in words and writings: but be-

leeue them not;the end wil proue that they misleade you. Assure your selues your Religion deserues not to be allowed,your power needs not to be feared. If our Religion were according to our power, you might more feare vs: and if your power were according to your Religion,we might well feare you. But here is the difference, we haue a Religion that restraines our power, and you haue one that inlargeth yours: ours tyeth our hands, yours lets you loose and sets you at liberty: ours tels vs we may not murder nor massacre,poison,stab,nor blow vp heretiks,nor any way touch their liues, but in open war,or course of iustice. Yours teacheth, you may, and so too many of you haue practised: for this we blame you something, your teachers more, and your Religion most of all. I haue said all this but to let you see that this conniuence of our State, and suspension of some lawes,proceeds not from any feare of your powers (which we contemne) nor from any liking to your Religion, the best of whose grounds are disputable, and the worst intollerable: but partly for the honour of our owne Religion (whose badge is mercie, peace, patience and compassion) and principally that you may haue time and meanes to looke about you and saue your soules; which if our royall *Dauid* and many of his *Mighties* valued not at more then their owne bodily safeties,assuredly you could neuer haue so long time to lay your plots, and bring them so neare the execution as you haue done. But consider how oft you haue assayed and bene preuented, longed and bene vnsatisfied, hoped and bene frustrated; how often plotted and bene defeated; how oft haue your deceiuers told you,now is the time of your restitution,when it proued the houre of your desolation? how oft haue they made you instruments of your owne misery, and our admiration? Thus your plots and Gods prouidence, your crueltie and our clemencie are manifest to all the worlds wonder, and yet your liues are spared,and your saluations desired.Oh therefore look about you, consider what you haue done, and what you receiue; how much hurt,and how slender punishment. Looke vp to the *highest King*, let his long suffering draw you to repen-

 tance,

tance, elſe know you do but heape vp wrath againſt the day of wrath. And abuſe not the mercie of your *gracious Soueraigne* (teſtified in ſo many princely proclamations) leaſt you turne the edge of his ſword againſt you, which all this while is not ſheathed, but in whetting, to be the ſharper againſt it ſtrike: be aduiſed (by him who neuer reioyced in the bloud of the vileſt bloudſucker of your profeſſion) not to prouoke his *iuſtice* againſt you, who holds *mercie* the moſt precious pearle in his crowne. Rowze not vp the ſleeping Lion; if you do, be ſure that when he roareth he will make all the wilde beaſts tremble in this forreſt of England: yea thoſe Romiſh Ieſuites your deceiuers, lurking in their corners and priuie paſſages like wolues and foxes in their dens, ſhall quake to heare the roaring crie of his prouoked iuſtice, whoſe many and mercifull warnings they haue ſo ſcornfully contemned. You ſee the *King of Kings* deſires not the damnation of your ſoules, ſeeing he giues you time and meanes; nor *our Chriſtian King* the life of your bodies, ſeeing vnder God he giues you leaue to enioy that life which we for leſſe cauſes ſhould forfeit if we liued where your State beares rule. Open your eyes therefore, and be no longer blindfolded: let the crueltie of your Inquiſition, maintained by the Pope himſelfe, giue you cauſe to ſuſpect that that Religion proceeds not from the God of peace and loue. Know you not that there a man is rackt and tortured for matter of meere conſcience, and to confeſſe againſt himſelfe? Know ye not that men are there more hardly vſed for their conſcience onely then in England for the higheſt treaſons? Let the dangerous poſitions which your Religion maintaines, giue you cauſe to ſuſpect that it proceeds not from God, who commaunds all obedience to good, and at leaſt all patience and long ſuffering euen to euill or hereticall Kings. Know ye not that almoſt all your approued Doctors make it lawful for the Pope to excommunicate a Proteſtant King; and when he is ſo, then for his owne ſubiects to riſe againſt him and depoſe him? Know ye not that one of your principall Doctors ſaith and proueth, that it is not his opinion, but the doctrine of your Catholike faith, and

Reginaldus in ſuo Roſſ. pag. 555. & 556.

that

that doctrine which is concluded by the Pope and Councels, and therefore which euery Catholike is bound to beleeue? If you know it not, open now your eyes, and behold what that is which hath bene thrust vpon you vnder the faire shew of *Catholike Religion*. Further, know ye not that your doctrines of æquiuocation, and reseruation, and other secret conditions and euasions from lawfull promises and solemne oathes, make your religion suspected, not to proceed from the God of truth? These trickes you heare are practised but by some, but it is the general doctrine of your schools. But it is most lamentable of all to see you daily deceiued in those things which come within the compasse of your owne senses, if you would but vse the reason of a man, and not subiect your selues to be hoodwinkt & caried vp & down at other mens deuotions. You are taught to worship a relike, a bone, a naile, a peece of wood, or something else, you care not how great honor you giue it, and yet when all is done *You haue worshipt you know not what*. You are taught to worship a crosse of that wood whereō Christ died with the worship due to God himselfe, *and you alas do it; then if that be not so, but a common peece of wood, haue you not by your owne confessions giuen Gods worship to a peece of wood? for though it be of the same wood, yet we know it is Idolatrie; but if it be not, then your selues must needs confesse it: and may not they deceiue you in that, which haue deceiued the world with the heads of Saint Iohn Baptist, with more then twentie nailes that were in Christs bodie? And as for the relikes which at this day they make the world to worship, they dare not venture their liues to ours that they are in truth that which they are said to be. I am one of others, who hereby make it known to ẏ world, we wil venture our liues to as many Priests of Rome, that many of their relikes shall be found false cousining tricks: let the condition be taken, and true search be made, and we will performe it. And to conclude, you are made to beleeue (deare countreymen) that our Religion is a noueltie, and began with *Luther*, and that he had none of his mind in the world when he first reuolted. Now when our men by searching into the Authors of

Iohn 4.

* *Ioh. de combis compend. cap. de dulia & latria. Aquinas sum. par. 3. quæst. 25. art 4. Gretserus de cruce, tom. 1. lib. 1. cap. 49. sic Greg. de Valentia. Iac. de Graffijs. Chrysostom. à visitatione, cum alijs.*

those

those times did find that the learned and conscionable Papists held with Luther in all substantiall and fundamentall points, then the craftie court of Rome (after long deuice how to preuent that mischiefe) concluded at last that all particular writers are but children of the Church, that their iudgements must be subiected to their mothers the Church, that therefore if any where they haue spoken amisse, it is reason they be corrected. Hereupon in a monstrous presumption and iniurie that crieth to heauen, they haue corrupted all the Authors of this last two hundred yeares, yea and razed the records of higher antiquitie reaching vp to some that liued 500. and 800. yeares ago, taking out words and whole sentences, adding to, and altering at their pleasure in some one booke foure or fiue hundred places, and then you good soules haue a booke so gelded, and clipped, and chopped, thrust vpon you as the Authors owne booke, who if he liued would refuse it as none of his. Thus is the truth suppressed, God himselfe dishonored, the Authors wronged, our cause preiudiced, the world abused, and you poore soules cousined and deceiued with their foule falsifications. In ciuill matters you would think him an ill man, and to deale by ill meanes, who can proue any thing, and make men affirme what he list: what then may be said of the Romish Church, who is able to make men say contrary when they are dead to that they did when they were aliue? and who haue all mens bookes in their power to alter as it pleaseth them? May not these men proue what they list? and is it likely these men or their causes shal euer want witnesses? Will you take a taste or two?

[a] I meane old in regard of the Iesuits, who now cary all before thē, for he was in the eare when they were in the blade.

Ferus an old[a] and famous writer of yours, in his Exposition on the first Epistle of Saint Iohn, chap. 2.

In matter of Iustification saith thus:

True Ferus. *Christi iustitia est nostra iustificatio:* Christs righteousnes is our iustification. } What could Luther say more?

But new Ferus as they haue purged him, saith thus:

New Ferus. *Christi iustitia est nostræ iustificationis* causa meritoria: Christs righteousnesse is the meritorious cause of our iustification.

Oh

Oh intolerable iniurie,not to vs,not to our cauſe,not the Autor ſo much as to the merits of Ieſus Chriſt: to his iudgement we leaue it, and glorifie his name that he hath vouchſafed to diſcouer this vnto vs.

Take one example more.

In the matter of traditions,ibid.cap.2.he ſaith:

True Ferus.

Scriptura ſacra data eſt nobis ceu certa quadam regula Chriſtianæ doctrinæ.
The holy Scripture is giuen vs as a ſure and certaine rule of Chriſtian faith.
} Could Caluine ſpeake more plainly?

But what ſaith new Ferus ſince he came from Rome, and talked with Gregorie the 13.

New Ferus.

Scriptura ſacra & Traditio *nobis data ſunt ceu certæ quædam regulæ Chriſtianæ doctrinæ.*
The holy Scripture *and tradition* are giuen to vs as ſure rules of Chriſtian doctrine.
} The word *tradition* is foiſted in.

Thus muſt the glorie of the ſacred Scriptures be obſcured, and thus muſt the writings of men be toſſed vp and downe as they pleaſe. What a court is that where the records are daily razed, and depoſitions of witneſſes altered at the officers pleaſures? Then what a Court is that of Rome, and what goodneſſe or iuſtice can be expected thence where the witneſſes and records of the world are thus razed? And thus hath their *Index expurgatorius* vſed almoſt all the bookes in the world. Now (beloued countrimen) what can be ſaid to this? what can you ſay for your vnworthy mother of Rome, to couer this her ſhame which now all the world hath eſpied? or what can ſhe ſay for her ſelfe, that ſentence be not giuen againſt her, as the grand forger and corrupter, and falſifier of records, and the peruerter of truth? Say euen what ye can in excuſe or defence of her dealing in this point, and ſee if I cannot take it all away. And though I be vnworthy and vnfit to ſtand as Attorney generall for ſo many learned men and worthy writers as are wronged in this caſe: yet I truſt ſo much to the goodneſſe of the cauſe, as I dare vndertake the burthen of their defence, and to anſwer what euer can be ſaid in excuſe of this hainous forgerie.

What?

What? will ye ſay (as I haue heard ſome of your ſect affirme) that ſurely this *Index Expurgatorius* was neuer their doing, but ſome deuice of *Iunius*, or *Caluin*, or *Beza* to diſgrace your Religion? I anſwer, then beleeue vs not, inaſmuch as that of *Belgia* is ſet forth by *Iunius*, and that of *Toledo* by *Du Pleſſis*; but aske your owne men that are learned, and they will not denie it; or rather beleeue your owne ſenſes, let your eyes be your iudge: the *Index Expurgatorius* is but the commaunding law or directing rule, but looke at the practiſe, compare any booke (cenſured by that Index) printed afore the Index, with the ſame reprinted in any popiſh ſtate, and then you will find I haue told you the truth. And for your further aſſurance, I haue here produced into the worlds view, *Ferus* vpon Saint Iohns Goſpell, and his firſt Epiſtle printed and purged at Rome 1577. and compared it with the old one printed twentie yeares afore it, and I dare ſay it is corrupted in aboue fiue hundred places: then you ſee the deed is euident and cannot be denied.

But you wil ſay, there was no ſuch thing done at Rome, it was done by ſome Caluiniſt or Lutheran, and fathered vpon the Pope, it was printed in ſome Proteſtant towne, and in hatred of the Romiſh Church is ſaid to be printed at Rome. It is good reaſon we giue good ſatisfactiō in this point, the rather becauſe we know ſuch trickes are often put vpon the world, to print a booke in one place, and publiſh it vnder the name of another: and we wiſh that you ſent vs not many, ſeeming as though they came from Doway, Antwerpe or Roane, whenas indeed they are printed nearer hand vs. But to giue you full anſwer for our diſcharge in this point, I anſwer, that if you aske your great Ieſuit *Antonius Poſſeuinus*, he (who takes on him to be the cenſor or director of all men) in his *Bibliotheca ſelecta, tom.* 1 *.lib.*2. *cap.*79. will tell you, that *Ferus* vpon Geneſis, Matthew, Iohn, and Iohns Epiſtle, was corrected, purged and printed in Rome; for aduiſing ſtudents to reade *Ferus* his commentaries amongſt others, his words are theſe:

Legat Iohannem Ferum; ſed eum qui Romæ emendatus & expurgatus eſt.

Alſo

Alſo *Gregorius Capuccinus* the Inquiſitor and Cenſor of books in Naples, in his *Enchiridio Eccleſiaſtico,pag.*107. confeſſeth as much: his words are:

Iohannis Feri Commentariorum in Matthæum & Iohannem reformatio fuit facta in Curia Romana,& edita Romæ 1577.

Ferus vpon *Matthew* and *Iohn* were reformed (he meant deformed) in the Court of Rome, and printed at Rome 1577. Thus you ſee we are diſcharged from this ſuſpition by two witneſſes of your owne, and I muſt confeſſe I had not knowne of any parts of *Ferus* thus put out and gelded at Rome, but from theſe two authors; vpon which intelligence I made meanes for them,and haue them both from Rome.

What will you ſay then? It may be you will reply and ſay, that this Author and others were corrupted by vs or ſome of our ſide, and the Romiſh Church hath now but reſtored them to their firſt and true ſtate: which if it be ſo,then we are the forgers and corrupters, and the Romiſh State the honeſt dealers in this caſe. And to augment this ſuſpition, you will ſay that the old copie which I bring for the true *Ferus* is printed at *Antwerpe* in 1556. and that *Antwerpe* about thoſe times was of our Religion, or at leaſt had many Proteſtants, and diuers Proteſtant Churches in it, therefore it is likely it was by them corruptly printed,and is now reſtored by the faithfull diligence of the Pope and his followers.

I anſwer:If this ſuſpition cannot be clearely wiped away,we are content to be called the corrupters,and to diſcharge Rome and the Pope for euer from that imputation: therfore I anſwer: firſt, howſoeuer many Proteſtants were about thoſe times in *Antwerpe*,or the whole ſtate ſometimes were Proteſtants, yet it is out of all doubt at that time they were not, as appeares,in that King *Philip* the laſt giues a priuiledge in that yeare of 1556 to *Martinus Nutius*,citizen & Printer there,to print this book; and withall giues ſpeciall allowance of the booke, as containing nothing but Catholike doctrine: and this is that copie which is now thus purged and altered at *Rome*: but to ſatisfie you better, heare the words themſelues:

Vide Feri comment. in Iohan. edit. Antuerp. 1556. in 8°. in initio.

Inuictissimi Regis nostri Philippi priuilegio cautum est, ne quis alius praeter Martinum Nutium imprimat enarrrationes Iohannis Feri in Euangelium Iohannis: nam suae Maiestati patuit, librum esse omnino vtilem, & nihil continere quod pias aures merito offendere posset: quod testatus est reuerendus Dominus Andreas Vander Ryt, Theologus insignis, & Canonicus Antuerpiensis, ad librorum visitationem deputatus. Qui contra fecerit, poena mulctabitur, expressa in literis Antuerpiae à Regia Maiestate concessis in Febru. 1556. The mightie King *Philip* hath granted priuiledge to *Martin Nutius* that none but he shall print *Ferus* his exposition of St. *Iohn*: for it is made apparant to his Maiestie that the booke is exceeding profitable, and containes nothing that iustly may offend Christian eares: the truth whereof is testified by the reuerend *Andreas Vander Ryt*, a famous Diuine, and Canon of *Antwerpe*, and the censor or visitator appointed to ouerlooke and allow bookes before they be printed. He that doth otherwise shall be fined as is expressed in the Kings letters dated at *Antwerpe* in Febr. 1556.

By this priuiledge of King *Philip* it appeares, first that *Antwerpe* was not then of our Religion: secondly, that this booke was allowed to be printed in the Popish Church: thirdly, that it past with publike allowance, and speciall commendation. And here obserue (I pray you) the vncertaintie and vnstayednes of your Romish leaders. This booke (in an. 1556.) *is a profitable booke, and containes nothing that may iustly offend an honest Papists eares:* and so it is printed. But in 1577. this booke is an ill and a scandalous book, and hath fiue hundred places at least that will so offend their Popish eares, that they must all be put out or purged, and so it is printed. See what an alteration twentie yeares can breed in your religion. I thought there had bene nothing but consent, and vnitie, and vnanimitie amongst you.

Vide Feri com. in Iohan. edit. Antuerp. 1565. in 8° in initio.

To conclude, the same priuiledge is renewed in 1565. (nine yeares after) to the widow and heires of the same *Nutius*, and the like allowance giuen to the booke againe: whereupon it was then reprinted as afore without the least alteration at *Antwerpe*.

werpe. But ſee what alteration followed in twelue yeares after at Rome. Secondly, to take away all obiections, and to preuent all cauils that can be imagined, I anſwer further, that it is impoſſible this impreſſion of *Ferus* ſhould be corrupted by vs, for it agreeth with at leaſt ſeuen impreſſions more, made at ſeuerall times in diuers cities, all of them popiſh, and ſo popiſh as in ſome of them there neuer was toleration of our Religion. And for your full ſatisfaction I will ſet downe the particulars.

1. *Ferus in Iohannem. Pariſijs* 1555. 8°. *per Hieron. de Marnet.*
2. (is this we ſpeake of) *Antuerpiæ* 1556. 8°. *apud Nutium.*
3. *Ferus in Iohan. Pariſ.* 1556. 8°. *apud Audoenum Paruum.*
4. *Ferus in Iohan. Lugduni* 1559. 8°. *per Iacobum de Millis.*
5. *Ferus in Iohan. Louanij* 1559. *fol. per Seruatium Seſſenum.*
6. *Ferus in Iohan. Moguntiæ* 1559. *fol. apud Franc. Behem.*
7. *Ferus in Iohan. Pariſijs* 1563. 8°. *per Gabrielem Buon.*
8. *Ferus in Iohan. Antuerpiæ* 1565. 8°. *apud hæredes Nutij.*

Here you ſee beſides my copie which I haue here compared with that of *Rome*, here be ſeuen more, one more at *Antwerpe*, three at *Paris*, one at *Lions*, one at *Louaine*, one at *Mentz*, all popiſh cities, and yet all agreeing with this without any alteration: and if ſome Proteſtants haue bene ſometimes tolerated in *Paris* and in *Lions*, yet in *Louaine* and *Mentz* there were none. Suppoſe therefore we had corrupted this copie which I follow, yet how is it poſſible we ſhould corrupt them of *Paris*, that of *Lions*, but eſpecially that of *Louaine* or of *Mentz*. Seeing therefore we haue eight to one, namely eight impreſſions, all agreeing together, *yet made in ſeuerall cities*, or at ſeuerall times, and all differing from this of *Rome* in the ſame points and places, and were all afore that of *Rome*, the firſt, two and twentie yeares, and the laſt, twelue; it followeth neceſſarily that it is not poſſible to be corrupted by the Proteſtants, but apparant to be corrupted by the Court of *Rome*.

If you obiect that the eldeſt of theſe was that of *Paris* in 1555. and it may be that was corrupted by ſome heretikes in *France*, and ſo being publiſhed, all theſe other ſeuen did follow that corrupted copie. I then anſwer, it is not poſſible

 that

that *Louaine* being wholy popish, and impossible altogether that *Mentz*, where *Ferus* preached and wrote this booke, either could or would be deceiued with a copie corrupted by the Protestants. And further, this impression of mine made at *Antwerpe* a yeare after, was not taken carelesly out of the *Paris* copie, but as you may see in King *Philips* priuiledge (as afore) it was diligently perused by learned Papists, and afterwards publikely allowed as a good and profitable booke, and containing nothing that might iustly offend the eares of any godly Papist. Therefore still my conclusion stands vnshaken, that our copie here is true *Ferus*, and that of *Rome* is corrupted. Now my deare countrimen, as I haue taken paines to compare together these nine copies, and find eight of them agreeing all in one, (Printers faults excepted) and this from *Rome* differing from them all in fiue hundred places: so I desire you to take paines to reade this (being vndertaken principally for your sake) and hauing read it, weigh it in the ballance of reason and a good conscience.

And now that you see it apparant there was such a writer, that he was a popish writer, that his bookes are set forth at *Rome* of a new fashion, and that he was truly printed afore, and is now at *Rome* corrupted: what can you stand vpon further? It may be you will say, that this proceeds from the fierie spirits of the censorious Iesuits, whose presumption and domineering courses you all know, and some mislike as wel as we: or some proud and arrogant Dominican Inquisitors haue plaid this bold part with mens writings after their death: but that assuredly the church would neuer do this, and the particular facts of some men may not be layd as an imputation to the religion and whole State. You say well, and I confesse with you:

Non audet Stigius Pluto tentare quod audet
Effrænis Monachus, vel Iesuita nequam.

But you must know, had these bene the deeds of some few proud Iesuits, or other like, we would neuer haue enlarged the blame past the persons offending: but (alas) this is the deed of your Popes and popish Princes, and consequently of the popish

State

State and Church. If you ſay that your Church is a Councell, and not the Pope and his Cardinals; I anſwer, your Councell of *Trent* is the mother of this miſchiefe, ſhe layd this egge, and the Pope hatcht it. For thus ſaith the Pope:

Sacra Synodus Tridentina peſtilentem noxiorum librorum copiam quæ plus nimio excreuerat, coercere & auferre cupiens, primum quidem doctiſsimos aliquot viros delegit qui de tota ea re cognoſcerent & deliberarent: deinde verò cum iȷ in negotio illo non parùm progreſſi eſſent, iuſtis de cauſis eadem Synodus permota, ad ipſam Apoſtolicam ſedem integram rem deferendam ſtatuit: itaque Pius Papa quartus Indicem promulgauit & regulas conſtituit: Sixtus quartus illuſtrauit, multaq́ adiecit. Nos autem ea omnia & ſingula autoritate Apoſtolica tenore præſentium confirmamus, & ab omnibus obſeruari mandamus, &c. *Clemens oct. in bulla ſua præfixa Indic. lib. prohib. 97.*

The holy Councell of *Trent* deſiring to expell and aboliſh the peſtilent aboundance of impious bookes, (which was growne to too exceeding greatneſſe) did firſt chuſe certaine very learned men to enquire and conſider of the whole matter: who when they had proceeded very well in this deſignement, the ſaid Councell (vpon iuſt cauſes) decreed to commit the whole and entire buſineſſe vnto the Sea Apoſtolike: whereupon *Pius* the fourth Pope, ſet foorth the Index, and conſtituted rules, which *Xyſtus* the fourth hath explaned, and added many things. All and euery one of which, we by the authoritie Apoſtolike, and by the tenor of theſe preſents do confirme, and commaund all men to keepe and obſerue, &c.

Thus you ſee it is the publike deede of your Councels and Popes: and for your better ſatisfaction I will ſet you downe briefly the rules to this purpoſe, agreed vpon in that Councell, and confirmed afterwards by diuers Popes.

Hæreticorum libri, vt Lutheri, Zuinglij, Caluini, & his ſimilium, cuiuſcunque nominis, tituli, aut argumenti exiſtant, omninò prohibentur. *Regula 2. in Concil. Triden. & Indice Rom. Clem. octaui.*

The bookes of heretikes, as *Luther, Caluine, Zuinglius,* and others like to theſe, vnder what name, title or argument ſoeuer they be extant, are altogether prohibited.

Regula 3. ibid. Iunij *& similium versiones veteris Testamenti, iudicio Episcopi viris doctis concedi poterunt modò ijs vtantur tanquam elucidationibus vulgatæ Editionis, non autem tanquam sacro Textu: at* Bezæ *similiumq; versiones noui Testamenti nemini concedantur. Annotationes autem huiusmodi permissis versionibus, vel etiam vulgatæ editioni annexæ, non nisi expunctis locis suspectis per Vniuersitatem aliquam Catholicam, aut Inquisitionem generalem permittantur.*

Iunius and other like Translations of the old Testament, at the iudgement of the Bishop may be graunted to the learned, so that they be vsed as explanations of the vulgar Edition, and not as the holy Text it selfe. But let *Bezaes* Translation of the new Testament, and such like, be granted vnto no man. And as for the notes added to such Translations, or to the vulgar Edition, let them not be permitted, vnlesse all the suspected places be taken out by some Catholike Vniuersitie, or a generall Inquisition.

Regula 4. ibid. *Periculosum est Biblia vulgari lingua passim sine discrimine permitti: ergo Episcopus aut Inquisitor cum consilio Parochi aut Confessoris, Bibliorum in vulgarem linguam à Catholicis versorum lectionem, quibus visum fuerit, concedant: qui hanc facultatem in scriptis habeant. Qui absq; tali facultate ea legere aut habere præsumpserit, (nisi priùs Biblijs Ordinario redditis) peccatorum absolutionem percipere non possit: Bibliopolæ verò, prædictam facultatem non habenti, huiusmodi Biblia ne vendant, nec aliquo modo concedant sub pœna amissionis librorum, alijsq; pœnis ab Episcopo infligendis. Regulares autem non nisi facultate à Prælatis suis habita ea legere aut emere possint.*

It is dangerous to permit the Bible in the vulgar tongue, whersoeuer without respect: therefore let the Bishop, or Inquisitor, with the counsell of the Vicar, or Confessor, grant the reading of the Bible in the vulgar tong, (of a Catholike translation) to such as to them seemeth good. All which readers shall haue their licence in writing. Who so readeth the Bible or keepeth it without this licence, cannot be absolued from sinne, vnlesse he first deliuer it vnto his Ordinarie. Let no Bookeseller sell such Bibles, or any way grant them, vnto any one hauing

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not this licence, vpon paine of forfeiting all the bookes, and other penalties to be imposed by the Bishop. Neither may religious men or women buy or reade these Bibles, without licence had from their superiors.

Lexica, Concordantiæ, Apophthegmata, Loci communes, & similia, nisi sublatis his quæ expurgatione indigeant, ne permittantur. Regula 5. ibid.

Let no Lexicons, Concordances, Apophthegms, Common-places, or such like, be permitted, vnlesse they be first purged of all such things as are inconuenient.

Libri de controuersiis vulgari idiomate non passim permittantur sed iis idem ordo seruetur, qui de Bibliis vulgari lingua scriptis suprà statuitur. Regula 6. ibid.

Let not bookes of controuersie in the vulgar toung be suffered all abroad, but onely after the same order which is set downe before, concerning the Bible in the vulgar tongue.

Libri vbicunque scripti, (licèt Catholici, & ab Authoribus Catholicis) si nonnulla contineant quæ sine delectu ab omnibus legi non expedit, prohibita sunt donec emendentur: & libri illi quorum argumentum principale bonum est, quibus tamen obiter aliqua inserta sunt quæ ad hæresin spectant, nisi expurgati, ne concedantur, & posthac nisi sic expurgati & emendati, ne excudantur. Regula 6. & 8. ibid.

All bookes wheresoeuer written, (though Catholike, and by Catholike Authors) are forbidden, vntill they be corrected, if they containe any thing which is not fit for all mens reading indifferently: and those bookes whose principall argument is good, and yet haue some things briefly set downe in thē which tend vnto heresie, are not to be tolerated, if vnpurged; nor afterward to be printed, but so purged and corrected.

Nullus liber imprimatur, nisi prius per aliquos à Papa aut Episcopo loci deputatos examinatus, approbetur: nec vulgentur manuscripti, nisi similiter approbati. Regula 10. ibi.

Let no booke be printed vnlesse first it be by the Popes deputies, or the deputies of the Bishop of that place, examined, and approued: neither let any manuscripts be published, but with such approbation.

In singulis ciuitatibus & Diocœsibus, domus vel loci vbi ars im- Ibid. reg. 10. an. 60.

pressoria

pressoria exercetur, & Bibliothecæ librorum venalium sæpius visitentur ab Episcopi Vicario, atque etiam ab Inquisitore, vt nihil eorum quæ prohibentur, aut imprimatur, aut vendatur, aut habeatur.

In euery Citie and Diocesse let all Printing-houses, and Libraries of salable bookes be often visited by the Bishops Deputie, and the Inquisitor, that no prohibited Worke be printed, sold, or kept.

Ibid. art.7. *Omnes Librarij & quicunque librorum venditores, habeant in suis Bibliothecis Indicem librorum venalium quos habent, cum subscriptione dictarum personarum, nec alios libros habeant, aut vendant, aut quacunque ratione tradant, sine licentia eorundem deputandorum, sub pœna amissionis librorum, & pœnis alijs, arbitrio Episcoporum aut Inquisitorum imponendis.*

Let all and euery Bookeseller haue in their shops a table of all the salable books that they haue, subscribed by the aforesaid Officers, neither let them haue, sell, or any way giue out any other bookes, without the licence of the said Officers, vpon paine of forfeiture of the bookes, and other penalties to be imposed by the Bishops or Inquisitors.

Ibid. art. 9. *Nemo audeat librum, quem ipse vel alius in ciuitatem introduxit, alicui legendum tradere, vel aliqua ratione alienare aut commodare nisi ostenso priùs libro & habita licentia à personis (vt antea) deputandis.*

Let no man dare to shew any booke which he or another hath brought into the Citie, nor any way to alienate or lend it, vntill first he haue shewed it to the foresaid Officers, and haue their licence for it.

Ibid. art. 10. *Hæredes aut executores voluntatum, libros à defuncto relictos, siue eorum Indicem ijsdem personis deputandis (vt supra) offerant & ab ijs licentiam obtineant, priusquam eis vtantur, aut in alios quacunque ratione eos transferant.*

Let all heires and executors shew the bookes left by the dead, or a Catalogue of them vnto the said Officers, and obtaine their licence before they vse, or transport them any way, or to any others.

Patres

Patres illi deputati plenam habeant potestatem libros examinandi, expurgandi, aut alijs expurgandos tradendi, & conditiones sub quibus rursus excudentur, concedendi, & quicquid illos statuisse constiterit, tam Bibliopolæ quàm cæteri obseruent: liberum tamen sit Episcopis & Inquisitoribus, libros etiam his permissos prohibere, si hoc in Prouincijs suis expedire iudicauerint. Ibid. art. 11.

Let the appointed fathers haue ful power to examine, purge, or deliuer to others to purge such bookes, and to grant the conditions vnder which they may be reprinted, and whatsoeuer is knowne to be their decree, aswell Booksellers, as others shall obserue. But it shall be free for Bishops to prohibite such bookes as they permit, if they thinke it expedient in their prouinces.

Nomina cùm librorũ qui iam à patribus deputatis purgati sunt, tum ipsorum expurgatorum, ipsorum Secretarius Notario Inquisitionis Romanæ iussu Papæ tradidit. Ibid. art. 13.

Their Secretarie by the Popes commaund did deliuer to the Notarie of the Romish Inquisition, both the names of such bookes as the said appointed fathers haue purged, and also the names of the purgers themselues.

Omnibus fidelibus præcipitur, ne quis audeat contra harum regularum præscriptum libros aliquos legere aut habere, qui secùs fecerit, statim in Excommunicationis sententiam incurrat. Ibid. art. 14.

All faithfull people are commaunded, that none presume to keepe or reade any bookes contrarie to the præscription of these rules: who so doth otherwise, shall foorthwith incurre the sentence of Excommunication.

Thus you see what strict and strange courses are taken to keepe you from seeing into the records and monuments of the world: thus are they afraid lest you should know too much, and thereby be able to discerne how they abuse your simplicitie: yet all this is but for bookes that are past. But now because there may be as much or more daunger in the bookes that hereafter may come foorth, therefore these prouident masters of your State haue foreseene and preuented, that in these orders & acts ensuing, transcripted word for word out of their own records.

In Instruct. circa librorũ prohibit. & expurg.

Ad fidei Catholicæ conseruationem non satis est libros iam damnatos cognoscere, nisi illud etiam caueatur, ne vel ijdem vel similes libri pullulent & propagentur. Ut igitur quicunque posthàc vel veteres vel noui libri edentur, puri & incontaminati existant, capitibus infra positis sancitur & statuitur quæ in posterum ab Episcopis & Inquisitoribus in interdictione, à correctoribus in expurgatione, & à Typographis in impressione, inuiolatè sunt obseruanda.

To the preseruation of our Catholike faith, it is not sufficient to know the bookes already condemned, vnlesse heed be taken that neither the same nor such like do come forth and be spread abroad againe. Therfore that all bookes old or new hereafter to come forth, be pure and vncorrupted, in the subsequent chapters it is decreed and established, what things ought inuiolably to be obserued hereafter of the Bishops and Inquisitors in their prohibitions, of the correctors in their purgations, and of the Printers in their impressions.

Regulæ pro { prohibitione / correctione / impressione } librorum.

Rules for the { forbidding / correcting / imprinting } of bookes.

1. *Circa prohibitionem seu abolitionem.*

De prohibitione lib. § 1.

Post publicationem huius Indicis, quisque teneatur sub graui pœna eorum arbitratu infligenda, ad Episcopum seu Inquisitorem describta sigillatim nomina librorum singulorum infra certum tempus ab ijsdem præscribendum, quos apud se in eodem Indice prohibitos quisque reperiet, deferre, cuiuscunque gradus & conditionis extiterit.

1. Concerning the forbidding or abolishing of bookes.

Let euery one (after the publishing of this Index) be bound vnder a grand penaltie, to be imposed at the pleasure of the Bishop or Inquisitor, to bring them the seuerall names of all those bookes which euery one shall find to be forbidden by the same Index: and this let euery one do within a time by them prefixed, of what degree or condition soeuer he be.

Si

Si qui librum vnum aut plures è prohibitis (qui permitti possunt) certa aliqua ex causa potestatem sibi retinendi & legendi fieri ante expurgationem desiderent: concedendæ facultatis, penes Episcopum aut Inquisitorem, Romæ autem penes magistrum sacri palatij ius erit. Qui quidem gratis eam, & scripto manu sua subsignato tribuent, de triennio in trienniũ renouandam, cauentes inprimis, vt non nisi viris dignis ac pietate & doctrina conspicuis, eiusmodi licentiã largiantur: ijs autem inprimis quorum studia Catholicæ Ecclesiæ vsui esse compertum habuerint. Ipsi autem inter legendum quæcunque repererint animaduersione digna, notatis capitibus & folijs significare Episcopo vel Inquisitori teneantur. Ibid. § 2.

If any desire for some certaine cause to haue licence to retaine and reade one or more of these forbidden bookes (which may be permitted) before they be purged, the Bishop or Inquisitor hath power to grant it; and at Rome the master of the holy pallace hath it, who shall grant this licence without any fee, vnder their hands, to be renewed from three yeares to three yeares, hauing especiall care to yeeld it to none but men worthy and famous in learning and godlinesse, and such, whose studies they haue knowne to be of good vse to the Catholike Church. And let them be bound to shew vnto the Bishop or Inquisitor whatsoeuer they in reading shall find note-worthy, specifying chapter and leafe.

Episcopi, Inquisitores, & Vniuersitates, illorum librorum Indicem confici & publicari curent, qui per eorum regna & prouincias hæretica labe infecti vagantur, quacunque lingua conscripti fuerint: & ab eorum lectione seu retentione certis pœnis, earundem prouinciarũ homines arceant. Ad hoc autem exequendum Apostolici Nuncij & Legati, eosdem excitent. Ibid. § 3.

Bishops, Inquisitors, and Vniuersities shal cause an Index to be made & published, of such books as within their prouinces & countries are strowne abroad being infected with hereticall corruptions, in what tong soeuer they be extant: and they shal restraine their countreymen from the reading or reseruing of such bookes by certaine mulcts and penalties. And the Apostolike Nuncios and Legats shall incite them to due execution hereof.

 Nuntij

Ibid.§ 4. *Nuntij & Legati Apostolici, & in Italia Episcopi & Inquisitores, annuatim catalogum librorum illic impressorum, aut prohibitorum, aut purgatione indigentium, ad sanctam sedem Apostolicam transmittant.*

The Nuncios and Legates Apostolike, and in Italy the Bishops and Inquisitors, shall send vnto the holy sea Apostolike a catalogue of all the bookes there printed yearely, either forbidden, or which need purging.

Ibid.§ 5. *Episcopi & Inquisitores, eorumq; Deputati, vbicumque penes se habeant singularum nationum Indices librorum apud illos damnatorum & prohibitorum, vt prospiciant facilius, an a suæ iurisdictionis terris, eosdem recognitos vel arcere, vel retinere debeant.*

Bishops, Inquisitors, and their deputies wheresoeuer, shall haue in their custody the Indices of the forbidden bookes of euery nation, that they may the more easily prouide and foresee, whether they ought to permit them in their owne prouinces being corrected, or to expell them.

2. *Circa librorum expurgationem & correctionem.*

In Instruct. circa libr. correct. § 1. *Habeant Episcopi & Inquisitores facultatem, vel per seipsos vel per alios eruditione & pietate insignes, quoscunque libros expurgandi etiam in locis exemptis: emendatione autem confecta, notatis, capitibus, paragraphis, & folijs, manu expurgatorum subscripta, Episcopis & Inquisitoribus tradita, & ab ipsis approbata, liber permittatur.*

2. Concerning the purging and correcting of bookes.

Let Bishops and Inquisitors haue power to purge all books, euen in places exempt and priuiledged, either by themselues, or other learned and godly men: which correction being finished, the chapters, paragraphs and pages noted, and the purgers hand subscribed, and it so deliuered to the Bishops and Inquisitors, and of them approued, let the booke be permitted.

Ib.d.§ 2. *Expurgatores sint tres, nisi fortè considerato genere libri aut eruditione designatorum plures vel pauciores iudicentur expedire: qui autem hoc negotiũ susceperit, circumspicere omnia & attentè notare debet, non solum quæ in cursu operis manifestè se offerunt, sed si quæ in scholijs in, summarijs, in marginibus, in Indicibus librorum, in Præfatio-*

fationibus, aut in Epistolis Dedicatorijs tanquam in insidijs delitescunt. Quæ autem correctione atque expurgatione indigent hæc sunt.

Let there be three correctors, vnlesse perhaps the kind of the book, or the learning of the appointed being considered do require more or fewer: and he that vndertaketh this taske ought attentiuely to peruse euery thing, and not onely such things as offer themselues manifestly in the course of the worke, but also if any thing lie hid in the glosses, summaries, margents, or Indices of the bookes, or in the Prefaces, or Epistles Dedicatories, as in ambushes: and such things as do require correction and purgation, are these:

1. *Propositiones hæreticæ, erroneæ, hæresin sapientes, piarum aurium offensiuæ, temerariæ, schismaticæ, seditiosæ, blasphemæ.*
2. *Quæ contra sacramentorum ritus & ceremonias, contraq́ receptum vsum & consuetudinem Romanæ Ecclesiæ nouitatem aliquam inducunt.*
3. *Prophanæ nouitates vocum ab hæreticis excogitatæ & ad fallendum introductæ.*
4. *Verba dubia & ambigua, quæ legentium animos à recto Catholicoq́ sensu ad nefarias opiniones adducere possunt.*
5. *Verba sacræ Scripturæ non fideliter prolata, vel à prauis hæreticorum versionibus deprompta, nisi aduersus eosdem hæreticos proferantur.*
6. *Expungi etiam oportet verba Scripturæ sacræ, quæcunque ad prophanum vsum accõmodantur, aut ad sensum detorquẽtur abhorrentem à Catholicorum Patrum & Doctorũ vnanimi sententia.*
7. *Item epitheta honorifica & omnia in laudẽ hæreticorũ deleantur.*
8. *Item quæ famæ proximorum & præsertim Ecclesiasticorum & Principum detrahant.*
9. *Expurgandæ sunt etiam propositiones quæ sunt contra libertatem, immunitatem, & iurisdictionem Ecclesiasticam.*
10. *Item quæ ex Gentilium placitis moribus & exemplis, tyrannicam politiam fouent, & quam falsò vocant rationem status ab Euangelica & Christiana lege abhorrentem inducunt, deleantur.*
11. *Explodantur exempla quæ Ecclesiasticorum ritus, Religionum ordines, statum, dignitatem ac personas lædunt & violant.*

1. Hereticall propositions, erronious, smelling of heresie, offensiue to godly eares, rash, schismaticall, seditious, and blasphemous.
2. Such as bring in any noueltie against the rites and ceremonies of the Sacraments, and against the receiued vse and custome of the Romaine Church.
3. Prophane nouelties of words, inuented and brought in by Heretikes to deceiue.
4. Doubtfull and ambiguous words, which may draw the readers minds from the true and Catholike sence vnto wicked opinions.
5. Words of holy Scripture not truly pronounced, or taken out of false heretical translatiōs, vnlesse they be vsed against the said heretikes.
6. Also all words of holy Scripture must be put out which are applied to a prophane vse, or wrested to a sense erring from the vniforme opinion of Catholike Fathers and Doctors.
7. Also all honorable Epithets, and what euer else in prayse of heretikes must be razed out.
8. Also all such things as detract from the good name of our neighbours, chiefly Churchmen and Princes.
9. Also all propositions must be purged which sound against the immunitie, libertie, and iurisdiction of the Church.
10. Also put out all things which out of heathen opinions, customes and examples, do nourish tyrannicall policie, and bring in a falsely called forme of state, disagreeing from the Euangelicall and Christian law.
11. Let all examples be cast out which do impaire and violate Ecclesiastike rites, or the orders, state, dignitie and persons of religions.

Ibid. §:3. *In libris Catholicorum recentiorum qui post annum* 1515. *scripserunt, si id quod corrigendum est, paucis demptis aut additis emendari potest, emendetur, sin minus, omninò deleatur.*

In the bookes of moderne Catholikes written since 1515. if that which is to be corrected, may be done with some small addition or expunction, let it be so, otherwise, put it wholy foorth.

In

In libris veterum Catholicorum nihil mutare fas ſit, niſi vbi aut fraude hæreticorum, aut Typographi incuriâ manifeſtus error irrepſerit. Si quid autem maioris momenti & animaduerſione dignum occurrerit, liceat in nouis editionibus vel ad margines, vel in ſcholijs adnotare, ea inprimis adhibita diligentia, an ex doctrina lociſq; collatis eiuſdem authoris ſententia difficilior, illuſtrari, ac mens eius planius explicari queat. Ibid. §. 4.

In the bookes of auncient Catholikes it ſhall not be lawfull to change any thing, but where ſome manifeſt error is crept in, either by the heretikes craft, or the Printers careleſnes. If ought be found of more moment, and worthy of correction, it ſhall be lawfull at the next edition to put it in the margent or gloſſe, with this eſpeciall diligence and foreſight, whether ſome harder ſentence, or opinion of the author may out of the conferring of his doctrine and thoſe places, be illuſtrated and explaned.

3. *Circa librorum Impreſſionem.*

Typographi & Bibliopolæ coram Epiſcopo aut Inquiſitore, iurent ſe munus ſuum catholicè, ſincerè, ac fideliter executuros, huiuſq; Indicis decretis ac regulis, Epiſcoporum & Inquiſitorum edictis obtemperaturos, neque ad ſuæ artis miniſterium quenquam ſcientèr admiſſuros, qui hæretica labe ſit inquinatus. In inſtructionibus circa librorū impreſſionem. §. 6.

3. Concerning the imprinting of bookes.

Printers and Bookſellers ſhall take an oath before the Biſhop or Inquiſitor, to diſcharge their function catholikely, ſincerely and faithfully, and to be obedient to all the decrees and rules of this Index, and the edicts of the Biſhops and Inquiſitors, and not knowingly to admit vnto the facultie of their art, any man infected with hereticall corruption.

So then (deare countrimen) you ſee this is not the deed of priuate perſons, but of their whole State and Church, and leaſt any thing ſhould be wanting, they perſwaded the laſt king of Spaine, to confirme in his dominions all theſe their politike practiſes, vnder his great ſeale, as you may ſee by his letters patents, which are exemplified word for word, afore the *Index expurgatorius* of Belgia, which here I omit, leſt I ſhould be tedious

dious vnto you.

Now therefore I beseech you open your eyes, and behold that which you haue long felt and knew not, namely, the miserable slauerie they lay vpon you.

1 You cannot haue Gods booke in your hand or house, but with their leaue, and they may take it from you, when they please: *Dauid* saith, *It is your light and lanterne*, but it must shine to you, when they will giue leaue. God himselfe bids, *Let it not depart out of thy mouth, but meditate and talke of it day and night, when thou risest vp, and when thou liest downe*: but what God bids, euen that do they forbid, and say they find it to be a dangerous thing. O blessed God, wouldst thou not onely permit but commaund things so dangerous to thy children? or rather, this is not the voice of thy spouse the Church, but the blasphemie of the Antichristian synagogue, the secret enemie to thee, the truth, and Church.

Psal.119.118.

Deuteron.

2 You cannot, you may not looke vpon any booke of *Caluin*, or any other of our religion, so you are made to hate and condemne you know not what. Doth not this argue a bad conscience in your leaders? for if they trusted their cause, or knew they were able wel to defend, they would not care what you saw that is against you. And to that end we forbid none to reade the books of the Papists, who will also reade the answers to them, and we thinke our people might well mistrust our doctrine, if we durst not let them see what can be said against it.

3 You cannot so much as haue a peece of *Ferus*. *Espencæus*, *Stella*, *Erasmus*, *Clingius*, *Masius*, *Franciscus Georgius*, *Faber*, *Reuchlin*, nor many other in Diuinitie: nor in humanity, *Munsters* Cosmographie, *Mercators* Chronologie, *Cranzius* his Chronicles, *Gesners* Bibliotheca, *Guicciardins* Historie, *Gratarola* his phisicall directions: no not so much as *Scapula* his Lexicon, or *Cardan* his Philosophie: nay your child cannot haue a *Corderius*, or a *Palingenius*, or *Sententiæ pueriles*, or *Mosellanus* for his schoole bookes. And which is worst of all, you cannot haue *Nichol. Clemangis*, *Onus Ecclesiæ*, *Occam*, *Marsilius Patauinus*, *Flores Historiarum*, *Sauanarola*, *Bertram de corpore*

pore & sanguine Christi, which be auncient, some two, some fiue, some seuen hundred yeares old. But you must haue these bookes taken from you, and either haue them burned (as prohibited) or haue them altered, mangled, and corrupted as please two or three Friars, and many of them in such measure as when you haue it againe, you should not tell, but for the name or title what booke, or whose you reade.

As for the learned amongst you which be Lawyers or Phisitions they may be so much the better induced to behold and witnesse this villanie, as they are more sensible of the wrong. For can you that are Phisitions haue *Gratarolus, Arnoldus de villa noua, Erastus, Langus?* Can you Ciuilians reade *Zasius, Clingius, Practica Papiensis, Molinæus, Antonius de Rosellis, Duarenus,* or almost any, but you must first haue them ripped and ransacked, cut vp and carued, tossed and translated, maymed and mangled as shall please the humors of two or three Iesuits or dominicke Friars? Oh if there be in you the worthy qualities and ingenious nature of scholers, you cannot be patient at this iniurie done to the reuerend Writers who are dead, to your selues that liue, and to learning it selfe that shall liue for euer.

Lastly, you may not reade a booke of Controuersies written by your men, but with speciall licence: thus you must beleeue as they beleeue, and call nothing into question. And which is an iniurie aboue all, you may not looke on your Fathers bookes, which he leaues you as his heire or executor, but must giue their names to the Friars, and haue leaue of them to vse your owne goods: let wise men consider what would be the end of such beginnings, if they were not timely foreseene and wisely preuented.

Louing Countrimen, I haue here endeuoured out of my loue to the truth and you, to discouer this their vngodlinesse, whereby they delude many Christian soules, and to preserue the learned and holy writings of our forefathers from those pitiful corruptions which this depraued church of Rome had foisted into them: had they (beloued) forbidden or purged *Machiauel, Rabelesse, Peter Aretine,* and such like and no more, I

ſhold haue giuen them the hand of fellowſhip, but when they prohibite holy and auncient Writers, and purge out the very life and bloud, and beſt humors of their owne writers, I muſt needs draw backe the hand of fellowſhip, and caſt them the gantlet of defiance. Let one example ſtand for many:

Out of *Ferus in primam Epiſtolam Iohannis Cap*. 4.
theſe words are razed out:

Quomodo timere & trepidare poſſet is qui credit Chriſtum ſuam eſſe vitam, propitiationem, & certiſſimam ſalutem?

How can he feare or haue a frighted conſcience, which beleeues Chriſt to be his life, his propitiation, and moſt aſſured ſaluation?

Would you beleeue that a Church, a Chriſtian Church, pretending to be the holy and only Catholike Church and ſpouſe of Chriſt, ſhould offer this hainous iniurie to Chriſt and his holy truth, as to blot out this golden ſentence? O hainous impietie and horrible ſacriledge! May not *faith* nor *Chriſt* himſelfe haue his due commendation, but it goeth to the heart of the Church of Rome? O ſynagogue malignant, (ſay thy worſt) what hurt hath Chriſt (Gods glorious Sonne:) or faith (his gratious gift) done to the Church, that thou ſhouldſt dare to do them this diſgrace? or what helliſh preſumption poſſeſſeth thee that thou trembleſt not to do this wrong to the God of heauen, the Lord of life, and Sauiour of mankind? Doeſt thou thinke there is a God, that dareſt wage warre euen with the Deitie it ſelfe? But leauing them to repentance: did you thinke (deare Countrimen) this had bene ſo? nay I that am not (as you are) deuoted to them, would not haue beleeued it had I not ſeene it: and the rather, becauſe I can ſhew where almoſt as much (if not more) is aſcribed to faith and confidence in the Virgin *Marie*, nay in a dead creature, and is let ſtand as good Catholike doctrine.

I haue giuen you one example, and could giue you an hundred more, but to that end is the labour enſuing taken in hand, whereunto I referre you, and hope you wil giue it the reading: I deale plainely, I produce the bookes, I ſhew the auncient

records as the Authors left them, and the new ones as Rome hath corrupted them. When you see it (beloued) not in one place, but in thousands, not in one Author, but in hundreds: not in one point of controuersie, but in all, can you do lesse then looke better to those men whom formerly you haue trusted euen with your soules? or can you do lesse then suspect that cause that entertaines so bad meanes for it owne defence? And can you do any other then doubt that religion, which must be propped with such pillars, and defended by such damnable courses as these? Now the God of all grace giue them repentance, and that Iesus Christ whose name and praise they so often raze out of their bookes, raze not their names out of the booke of life. The same God open your eyes to see the truth, and guide your feet into the way of peace. Amen. *Temple, Aug.26.*

By him that tendreth your saluation, and daily prayeth for your conuersions,

W. CRASHAW.

De Romanensium fraude, per Autoris labores detecta.

HÆC lege qui dubitas, an qui ſuccedere Petro
Se iactat, petram deſerat atque fidem:
His lectis etiam Romanæ ſedis amici
Agnoſcent fraudes impia Roma *tuas.*
Perlecto hoc quicunque libro, pia commoda ſentis,
Ne pigeat tecum ſæpius iſta loqui:
Prima Deo laus eſt & gratia danda; ſecunda
Authoris ſtudijs; Quæ beet vſque Deus.

F. A.

Dialogus inter Autorem & Mortuos.

Author. *MOrtui manes bene qui ſepulchro*
Conditi multos iacuiſtis annos,
Cur precor noſtro tumulis relictis
Orbe vagatis?

Mortui. *Publici quondam ſtudioſa turba*
Commodi (laudes neque iam petitum
Venimus) libros varias docentes
Scripſimus artes.

Et

Et fuit nobis ea cura prima
Scriberet ne quis nisi quæ probaret
Vera; sic falsi quid habebat in se
Pagina nulla.

Viuus hoc verum facile probasse
Quilibet nostrum poterat: sepultos
Arguunt falsi; hæc meritis refertur
Gratia nostris.

Ciuitas quæ vult caput orbis esse
Et suo nutu regere vniuersa,
Clamat indignis habitam modis se
Vera quòd audit.

Ergo inauditum parat vltionis
Et fidem supra, genus: ac libellos
(Mortuis nobis quoniam supersunt)
Perdere tentat.

Hos sibi credit nocuisse solos,
Hos modo nullo statuit ferendos,
Sed pares pœnas merito daturos
Talibus esse.

Ergo quæ nostra fuit, excæcatur
Mentis interpres, datur atque lingua
Quæ loqui nescit, nisi quicquid ipsa
Roma docebat.

Hunc dolum ne quis tamen inueniret
Nomen excusos nouiter libellos,

Vt prius, nostrum retinere prima
Fronte videbis.

Scripta sed mutant, adimunt & addunt,
Corrigunt quando & quoties lubescit,
Summus hoc præsul, synodusq; iussit
Magna Tridenti.

Vt vetus morum, noua sic librorum
Roma censores putat eligendos,
Impetrant fratres etiam diploma
Regis Iberi.

Gestiunt isthoc monachi impetrato
Esse se tutos satis arbitrantur.
Vindicem sperant quia defuturum
Fraudibus istis.

Viribus totis id agunt vt omnes
Respuant, quicunque prius fuerunt
Editi, libros: ita subsequens hos
Nesciat ætas.

Forma purgatis noua pulchriorq;
Et notæ adduntur nihil vt deesse,
Et dolum quisquis semel intuetur
Iuret abesse.

Fallit ignarum dolus iste mundum,
Fallit & doctos, properante ocello,
Dum legunt, quicquam neque suspicantur
Fraudis inesse.

Indicem

Indicem fecit scelerum doliq́ꝫ
Turba censorum proprios in vsus,
Et sibi solis fuit vnus huius
Indicis index.

Mortuum (tales quia non remordent)
Iam loquax, illo taciturna viuo
Turba pro veris ait edidisse
Omnia ficta.

Hâc tegi fraudes bene fraude sperant,
(Mortuo forsan deerit patronus)
Posse, nec frustra, nisi rursus alter
Iunius extet.

Qui libros nostros vbi veritatem
Continent, non vult mutilari, & ipsum
Iunium falsi nihil attulisse
Comprobet orbi.

Me ducem bello profitebor isto,
Et dabit vires mihi veritatis
Author, & falsâ fabricata fraude
Omnia perdet. Author.

C.T. I.C. F.A.

De Romani Pontificis mala medicina, & plus quam Paracelsica librorum purgatione.

MVltorum libros Expurgatorius Index
Purgat; quæ purgat continet ille liber.

Si bona, cur purgat? mala, cur tenet? apta cloaca
Sordibus: ille liber ſordibus ergo locus.
Purgandus liber eſt? inſanis Itale, non eſt
Æger adhuc, tua ſi toxica nulla bibit.
Purgandi via nulla placet niſi ſectio venæ:
Sed cautè facias; hoc medicina iubet.
Noxius à medicis doctis expellitur humor,
Vtilis ægrotis qui fuit antè, manet.
Et vacuas medici venas ſic lenibus implent,
Vt valeat meliùs qui prius æger erat.
Italus at contra remouere ſalubria tentat
Sedulò, ſed retinet quicquid obeſſe poteſt.
Atque ita purgatis, quæ miſcuit antè propinat
Fæcibus hæc meretrix pocula plena ſuis.
Cor ſubit, & ſubitò venas graſſata per omnes,
Corporis articulos occupat iſta lues.
Quis ferat aut medicum, aut medecinam, quæ facit illum
Ægrotum ſubitò qui modo ſanus erat?
Sic faciunt: eadémne fugant tua pharmaca morbum?
En feciſſe liquet, poſſe fugare doce.
Sed tua quod medicis etiam purgamina præbes
Non ſatis apparet quid tibi Roma velis.
Hoc ſatis apparet tua ſit dementia quanta,
Cum te doctores fallere poſſe putas.
Deſine iam fraudem, capitur tibi nulla volucris,
Nam tua iam quæuis retia cernit auis.

Idem.

De

De Fero mortuo Romani tyranni feritate (quasi) exhumato & miserè dilaniato.

PLurima qui doceat si doctus iure vocetur
Romanos doctos dicere iure potes.
Queis nihil est viuos homines statuasq́ue docere
Ipsaq́ue distinctè marmora voce loqui.
Saxa (quis hoc credat nisi credula turba?) minacè
Docta supercilio plurima signa dabant.
Signa dedisse parum est (cur non miracula iactent?)
En lapides Latios edidicere sonos.
Quid? lapides? aliorum vmbræ manesq́ue suorum,
Et quorum tumulis corpora tecta iacent,
Defuncti discunt viuis ignota, loquentes
Nil aliud nisi quod dicere Roma sinit.
Quæ docuere tacent, modo quæ didicere loquuntur.
Vera loquor, liber en hic mihi testis erit.
Nec de plebe viros summos, sed in Arte magistros
Fecit discipulos Roma diserta suos.
Nam Ferus atque alij viui permulta docebant,
Quæ modo dediscunt; sic quia Roma iubet.
Docta igitur merito es cui contigit ista facultas
Defuncti vt dicant, quæ tibi cunque placent.
Orbis es atque caput cui tanta potentia crescit
Quod parent iussis ipsa sepulchra tuis.

Idem.

De quatuor imposturis Romanis.

1. Oraculis.
2. Imaginibus.
3. Librorum Expurgationibus.
4. Æquiuocationibus.

Delphica cum siluit Pythias, cum Iupiter Ammon,
Cum nullis responsa daret sua Delius oris,
Solicitè meditans Satanas qua falleret arte,
(Sæpius expertus charos sibi fraude magistros,
Italiâ plures quàm alijs regionibus ortos)
Hanc petijt, docuitq́; suos noua iura ministros,
Ponere Sanctorum cunctis simulachra delubris.
Quæ cito diuinos vt nanciscantur honores,
Nunc hilari excipient: nunc torua fronte colentes;
Nunc bona verba dabunt, rursusq́; minantia verba.
Callida præstigias cum plebs deprenderit istas
(Talia iampridem subolent ludibria vulgo)
Profuerit libros authorum & scripta priorum
Pro libito mutare, vel addere, demere quicquam.
Finierat Satanas, cum semipilata parabat
Turba cuculligerum monitis parere paternis:
(Quæcunque imperat ille his iussa capessere fas est)
Protinus inuadit doctorum scrinia, libros
Extrahit inde cohors furijs agitata, reuisit,
Delet, & immutat, transponit, demit & addit,
Tam malè tam miserè lacerat, disiungit, & vnit:
Vt sua iam præsens vix internosceret author.
Temporis, at tandem verissima filia falsi
Arguit hos, scelerum fraudes patefecit apertè,

Posse

Posse ea defendi nulla ratione scientes
Consuluère patrem tanta in re quid sit agendum.
Ille dolore amens quod non successerat isthac,
Infernale vocat (regit hoc quasi cardine mundum)
Concilium, dubijsq; rogat suffragia rebus.
Nil erat hic concors placet huic quod displicet illi,
Discedunt tristes post iurgia multa dolentes
Quod nullâ poterant ratione resistere vero.
Post ea dum terras dæmon peragraret Iberas,
Sanctorum hunc patrum fremibundum conspicit agmen,
Amplexuq; dato, rogat an satis omnia salua?
Cur ita tristis erat? vero victoria parta est
Inquit, & illius nec quicquam viribus obsto.
Subrisère patres. Nobiscum sit labor iste
Dixerunt, alias tu res age. Lætus abiuit
Et tantis promissa authoribus acta putauit,
Quos sibi compererat toties præstasse fidele
Obsequium. Dein turba patrum cunctando periclum
Suspiciens statim se congregat inq; senatu
Conclusum fuit, vt verum, si prendere possent
Pectoris inclusum cohiberent currere; falsa
Protinus à linguâ in pectus lapsura scientes.
Æthera tum scandit verum tellure relicta.
Cætu dimisso; cunctas diuisa per orbis
Partes, in quibus est vestigia cernere veri,
Egreditur pia turba, suos docet esse ferendum,
Ore sit vt mendax verum qui mente reseruat;
Mentiri illicitum; tamen æquiuocare ferendum.
Æquiuocare? quid hoc? mentiri, nomine differt,
Sed re prorsus idem. Quis credit sobrius istis?
Quis scit an interdum pro falsis vera loquuntur?
Atque vtinam tantum loquerentur falsa, Deiq;

Non etiam auderent iurare & fallere numen.
Nulla fides ſupereſt, reuerentia nulla deorum,
Sunt tamen hi ſancti, myſteria ſacra ſalutis
Pandunt. Hâc itur ad ſuperos? eſt hæc via cælo?
Per ſcelus & fraudes, periuria, nil vbi ſanctum?
Hæc via ſi cælo eſt, cælos aſcendere nolo.
Sit mihi religio vel verbis fallere quenquam,
Sed potius moriar quàm ſim periurus: & horum
Quærat quiſque ſibi ſua per periuria cælum.

T.C. I.C.
Cantabr. Eborac.

Certaine

Certaine directions for the lesse *skilfull Reader.*

LEt such as are not much conuersant in the bookes of this methode, obserue these few rules of direction:

First, the two figures in euery page to the left hand, haue this vse: the first, sets downe the number of the falsifications in their order from the first to the last: The second, the number of the page in the booke where the corruption is committed.

Concerning which obserue: First, that the number is so great in the beginning, because the Authors Commentarie vpon S. Iohns Epistle, doth follow his Commentaries on the Gospell in the same booke.

Secondly, the difference of the number of pages (whereas both bookes are in one volume) ariseth hence: for that the old edition is reckoned by whole leaues, (two pages to a leafe) but the new Romane impression by pages or sides, so that the number of pages in it is double to the other: this the reader must marke, if he would readily find the places where the forgerie is committed.

2 The two Columnes on euery page serue for the two Editions: vpon the left hand standeth the old and true edition as it came from the Author afore he died: Vpon the right hand in a straight line ouer against it, stands the new Romaine impression corrupted and falsified, standing so together paralel-wise, that a man may see them both at one sight.

3 He that would compare both bookes together to see the truth of that I haue set downe, must haue the edition of 56. at Antwerpe for the old, if he would find it readily, but in any

of the impreſſions in *Octauo*, there will not be much difference: but as for the editions in *Folio* of *Mentz* and *Louaine* this direction cannot ſerue, but it muſt be found out by the Chapters: as for the edition of *Rome* there is no difference, for all is but one. And though in the ſeuerall old impreſsions, the place cannot be readily found, yet I dare aſſure the reader, that all the eight impreſſions, the laſt whereof is aboue ten yeares before that of *Rome*, do all agree together amongſt themſelues, (Printers faults excepted) and are all falſified in the very ſame points and places by the Romane new edition.

FERVS IN EPISTOLAM PRIMAM IOHANNIS, PER SYNAGOGAM ROMANAM CORRVPtus, per Ecclesiam Catholicam restitutus. Opera & studio *W. C.*

Editio vetus Antuerpiensis. 1556.	*Editio noua Romana.* 1577.

Ex Præfatione.

1. 500. Altera doctrinæ Christianæ pars est Charitas, &c.	1. 1012. *Altera doctrinæ Christianæ pars,* imò perfectio *est Charitas,&c.*

Adduntur hæc verba (imò perfectio.

The other part of Christian doctrine is Charitie.	The other part (*yea the perfection*) of Christian doctrine is charitie.

Here they adde to the Authors words, and thereby quite peruert his meaning, or at least extend him beyond himselfe: for whereas he Christianly and diuinely maketh two parts of Christian doctrine: namely, faith, that is, things to be beleeued: and Charitie, that is, matter of practise, (as also we do:) the Romish Synagogue not enduring so much honor to be giuen to faith, as to equall it with charitie, are not content to call charitie the other part, but they adde, *yea euen the perfection* of Christian doctrine: of such a perfection the Author neuer

dreamed

Editio Antwerpiensis. 1556.	Editio Romana. 1577.

dreamed of while he liued, and yet he must now speake it, when he is dead.

2. 500. In hypocritis nihil ad Christianũ pertinens præter nudum nomen conspicitur.	2. 1012. *In hypocritis nihil ad Christianum pertinens præter nudum nomen* & baptisma *conspicitur.*

Here are also added the words (*& baptisma*) in what policie, or to what purpose I cannot readily coniecture, but if it were well sifted, there lyeth poyson vnder it: for *Deus & Natura Romani Pontificis nihil faciunt frustrà.*

Ex Capite primo.

3. 501. Euangelium & Epistola *Iohannis* non sunt seiungenda, ne videlicet osor aliquis bonorum operum, sufficere sibi putet Euangelium *Iohannis*, & nihil ad se pertinere quid postea in Epistolis scripserit.	3. 1013. *Euangelium & Epistola* Iohannis *non sunt seiungenda, ne videlicet, --quis-- putet Euangelium* Iohannis *non esse consonum Epistolis.*

Here are many words taken out, and others altered and the very purpose of the Author quite peruerted.

4. 501. Qui in Euangelio meo legis (inquit Iohannes) quid de fide in Dominum Iesum Christum docuerim, legas & hic, quid de charitate & pia Christianorum vita & conuersatione sentiam.	4. 1013. *Qui in Euangelio meo legis (inquit Iohannes) quid de fide* & operibus *in Dominum Iesum Christum* potissimùm *docuerim: legas & hîc, quid de charitate & pia Christianorum vita ac conuersatione* maximè *sentiam.*

Adduntur hæc tria vocabula & operibus, potissimùm, maximè.

He

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He that readeth in my Goſpel (ſaith S. Iohn) what I taught of faith in our Lord Ieſus Chriſt, let him reade here alſo what I thinke of charitie, and of godly Chriſtian life and conuerſation.	He that readeth in my Goſpell (ſaith S.Iohn) what I *eſpecially* taught of faith *&* *workes* in our Lord Ieſus Chriſt, let him reade alſo here, what I thinke *eſpecially* of charitie, and the godly life and conuerſation of Chriſtians.

Here are three Falſifications, namely, three words added to the Authors text. Firſt, *& operibus* is added, leaſt faith ſhould ſeeme to be too much extolled: therefore whereas the Author ſaith, The Apoſtle taught *of faith in Ieſus Chriſt*, they adde and ſay, *of faith and workes in Ieſus Chriſt*. Where by the way we may marke, that their mind and malice was ſuch againſt the truth, and their deſire ſo extreame to diſgrace faith, that they will thruſt in works, they care not how. For here they are ſo blinded, that they ſaw not an abſurditie which ſcarce could eſcape a Grãmer ſcholer, namely, the improprietie and harſhneſſe of the phraſe which they vſe: *de fide & operibus in Ieſum Chriſtum*: for *faith in Chriſt* is a common and vſuall ſpeech in the Scriptures: but *faith and workes in, or towards Chriſt* is hard and harſh and not vſed in Scripture nor approued Author, and will hardly make good Grammaticall conſtruction, nor any way ſound Diuinitie, if it be taken as the words ſound. The ſecond and third additions are to the ſame purpoſe, as this that followeth:

5.501. Non eſt quod quis ſuſpicetur (inquit Iohannes) me nunc de operibus ſcriben-	5.1013. *Non eſt quod quis ſuſpicetur* (*inquit Iohannes*) *me nunc de operibus* latiùs *ſcriben-*

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tem, alio ſpiritu duci, quàm cum de fide ſcriberem, vel certè oblitum eſſe, quid prius *de fide* ſcripſerim.	*tem alio ſpiritu duci, quàm cum de fide* & operibus mixtìm *ſcriberem: vel certè oblitum eſſe quid priùs ſcripſerim.*

Adduntur & hic hæc vocab. latiùs & operibus, mixtìm: *deinde delentur hæc*, de fide.

Let no man ſuſpect (ſaith S. Iohn) that now when I write of workes, I am led by another ſpirit then when I wrote of faith, or to haue forgotten what afore I wrote of faith.	Let no man ſuſpect (ſaith S. Iohn) that now when I write *more largely* of works, I am led with another ſpirit, then when I wrote of faith *and workes together*, or to haue forgotten what afore I wrote.

Here alſo are three words added to the ſame purpoſe, (I take it) with the two latter afore going. It is the doctrine of the Scripture and our religion, that faith and good workes do perfectly ſaue a man, and nothing elſe is abſolutely neceſſary to ſaluation: the Romiſh Church is ſo farre in loue with outward pompe and ſtate ceremonies, that they allow not this doctrine: and therefore though they will not ſay plainely that ſuch externall things are as neceſſarie, yet they ſay little leſſe, and neuer make an end of extolling ſuch things, though it be to the diſgrace of faith and true holineſſe: as appeares in twentie places atleaſt of this Author. Now becauſe *Ferus* ſeemeth to incline (at leaſt) to our opinion: therefore whereas he ſaith, S. Iohns Goſpell teacheth *of faith in Chriſt*, they ſay, *eſpecially of faith and workes, &c.* and whereas the Epiſtle (he ſaith) diſcourſeth *of charitie and good life*, they adde and ſay, *chiefly of charitie and good life*. Laſtly, wheras the Author ſaith *he wrote of faith*, they

to

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Editio Antuerp. 1 5 5 6.	Editio Romana. 1 5 7 7.

to diſgrace faith, put out the words *of faith*, and ſay barely, that he wrote as though it were not worthy to be written of.

6. 501. Fidem docui, nunc opera doceo.	6. 1013. *Fidem* & charitatẽ *docui, ſimul & opera.*
I taught faith, now I teach workes.	I taught faith *and charitie* together with workes.
7. 501. Fidem vt dignum erat præmiſi.	7. 1013. *Deletur.*
I put faith in the firſt place, as it is well worthy.	This is razed out.
8. 501. Nunc opera bona neceſſariò ſubſtituo.	8. 1013. *Nunc iterum bona opera* neceſſaria eſſe profiteor.
Now I do neceſſarily bring in good workes.	Now againe I profeſſe good workes to be neceſſarie.

Here are three corrupt forgeries all tending to diſgrace faith, directly or by conſequent, as may appeare to the Reader: all the three do giue the Author quite another meaning then he had: the middle is the moſt notable: for whereas he like a true Proteſtant giues faith his due, namely, the preheminence of precedence, as being the root and foundation of all true goodneſſe, and ſaith further, *it is worthy of it*. They with intolerable iniurie to faith, wrong to the Author, and open iniuſtice to vs, raze out the whole ſentence, and craftily cloſe vp the reſt, as though it had neuer bene. Thus they depriue the truth and vs of a notable teſtimonie, and thus would they depriue vs of all the teſtimonies we haue out of all their writers, but God hath detected their ill dealing, and defeated their bad purpoſe. In the meane time conſider (good Reader) what a religion this is which al-

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loweth such courses, and how ill a cause, which must be maintained by such meanes. But to conclude, whether was *Ferus* more honest who spake so good a speach, or the Romish Church more dishonest, who haue razed it out?

9. 503. Cum Deo communicare est ipsius gratiã habere & *fauorem:* dilectione & amicitia dignum *reputari.*	9. 1017. *Cum Deo communicare est ipsius gratiam habere, & eius dilectione & amicitia dignum* fieri.

Deletur vocab. fauorem, *& verbum* reputari, *pro quo dicunt* fieri.

To communicate with God is to haue his grace and fauour, & to be accounted *worthy of his loue and friendship.*	To communicate with God is to haue his grace, and to be *made* worthy of Gods loue & friendship.

Here be two falsifications: first, they put out *fauorem* but it is hard to say why: the other is a maine and manifest corruption, and of great consequence: for it is no small controuersie betwixt vs touching imputed righteousnesse. We out of the Scriptures maintaine it, they out of their policie refuse it, and out of their prophanesse scoffe at it. *Ferus* in some places holds plainely as we do, and in this place inclines to it: wherefore to depriue vs of his testimonie, they do with foule forgerie raze the records, putting out *reputari*, and in stead thereof foisting in *fieri*: and so whereas he saith, that a holy man is *reputed* or accounted *worthy of Gods loue*, they make him say many yeares after he is dead, that a holy man is *made* worthy of Gods loue: as though a man had worthinesse in himselfe, (as they hold) whereas indeed he is worthy

by

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by the worthinesse that is in Christ, as the Scripture, and we, and *Ferus* do hold, and with vs all the purest antiquitie.

10. 504. Errat qui de fide tantùm & baptismo præsumens, non etiam eandem *fidem & professionem suam* irreprehensibili vita testatam & probatam facit.	10. 1020. *Errat qui de fide tantùm & baptismo præsumens, non etiam* præcepta seruans *eandem fidei professionem* sua *irreprehensibili vita testatam & probatam facit.*

Adduntur hæc, præcepta seruans: *deinde hæc*, eandem fidem & professionem, *mutantur in hæc*, eandem fidei professionem: *demum* suam *in* sua.

He erreth who presuming vpon faith only and baptisme, doth not also make the same faith *and profession* of his *testified and approued by an irreprehensible life.*	He erreth who presuming vpon faith only & baptisme, doth not also *keeping the commandements*, make the same profession *of faith* testified and approued by *his* irreprehensible life.

Here be diuerse falsifications: first, *præcepta seruans* is added, which we mislike not; but it is done needlesly, and that we hold a vanitie: we teach and stand for keeping the commandements, as much as they: but we aduance it not to the disgrace of faith as they do; whose vanitie and partialitie this way appeares to be such; as they wil commit a manifest tautologie, rather then not thrust it in. For to testifie and approue a mans faith by an vnblameable life, is it not all one, as to keepe the commandements? Secondly, whereas for *eandem fidem & professionem*, the same faith and profession, they put in *eandem fidei professionem*, the same profession of faith: there is

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Editio Antuerp. 1556. | Editio Romana. 1577.

ſome craftie tricke in it, for elſe they would not haue beſtowed the labour of altering it: as alſo in the changing *ſuam* the Accuſatiue caſe into *ſua* in the Ablatiue, and rèmouing it from one Nowne to another. Let others looke for the reaſons of both.

Editio Antuerp. 1556.	Editio Romana. 1577.
11. 505. Sanguis Chriſti ideò effuſus eſt vt nos emundaret à peccatis: tu tantummodò cura vt eiuſmodi ſanguinis particeps fias.	11. 1021. *Sanguis Chriſti ideò effuſus eſt vt nos emundaret à peccatis: tu* diligentèr *cura vt eiuſdem ſanguinis* per ſacramenta *particeps fias.*

Mutatur tantummodò *in* diligentèr: *& adduntur* per ſacramenta.

The bloud of Chriſt is therefore ſhed that it might clenſe vs from our ſinnes: onely haue thou a care to be made partaker of that bloud.	The bloud of Chriſt is therfore ſhed that it might clenſe vs from our ſins: haue thou *a diligent* care to be made partaker of that bloud *by the ſacraments.*

Here are two corruptions: firſt, in ſtead of *tantummodo* is put *diligentèr*: I know not why, vnleſſe it be to imitate their opinion of free will, wherein they haue much ado to make *Ferus* ſpeake the Romiſh language, for in that very point he puts them to trouble in an hundred places of his workes. But the ſecond corruption, as it is plain, ſo is it more perilous: they hold that the ſacraments do conferre grace *ex opere operato*: we deny it, and ſo doth *Ferus*, or at leaſt holds it not; but they will make him hold it, whether he will or no. And therefore whereas he ſaith, *Haue care that thou be made partaker of Chriſts bloud*: they make him ſay, *Haue care that thou be made partaker of Chriſts bloud by the ſacraments*. And further, mark how they ſay, not by the word and ſacraments, but

onely

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Editio Antuerp. 1556. | Editio Romana, 1577.

onely by the sacraments. We enuy not this honor to the sacraments, but we thinke it wrong not to giue it to the word also: or at least vnto faith, without which, the receiuing of the Sacraments is in the receiuer but a dead work. See how vnequall diuiders and vniust distributers they be; for the word doth this as wel as the sacraments, and faith more then both: and yet for a priuate purpose they haue in it, faith and the word must haue nothing, and the sacraments must haue all.

Editio Antuerp. 1556.	Editio Romana, 1577.
12. 505. Non alius est fons, in quo ablui possumus à peccatis, quàm pretiosus ille sanguis Christi.	12. 1020. *Non alius est fons, in quo ablui possumus à peccatis, quàm pretiosus ille sanguis Christi* in baptismo & cæteris sacramentis.

Adduntur hæc, In baptismo & cæteris sacramentis.

There is no other fount wherein we can be washed from sinne, then that precious bloud of Christ.	There is no other fount wherein we can be washed frõ sin, then that precious bloud of Christ *in baptisme and the other Sacraments.*

Here they adde all these words, *in Baptismo & cæteris sacramentis*: much malice lieth in this corruption. First, they intimate a necessitie in the sacraments, as though Christs bloud could not wash vs from our sinnes without the sacraments, thereby cruelly excluding infants out of heauen for want of Baptisme, which is not their fault. Secondly, they closely and consequently disgrace both faith and the word preached, by naming the sacraments as the onely meanes whereby Christs bloud is applied to a beleeuer. *Ferus* neuer dreamed of these nor either of these, but plainly and honestly magnifies Christs

bloud

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Editio Antuerpienſis. 1556.	Editio Romana. 1577.

bloud as the onely meanes of our purgation from ſinne. But do what he can, he muſt ſpeake their language. Thirdly, their words do imply more ſacraments then 2. to eſtabliſh their number of ſeuen: whereas *Ferus* here names none at all. Beſides all this, it ſeemes they care litle what they ſay, ſo it ſeeme to make for them. For whereas they ſay that Chriſts bloud waſheth vs from our ſinnes *in Baptiſme and the reſt of the Sacraments*: it is a ſtrange doctrine that Chriſts bloud waſheth a man from his ſin in the ſacrament of *Orders*: for themſelues know and acknowledge, that a man may haue all their *Orders*, and yet be damned. The like may be ſaid of *Matrimony*, for a man may orderly, canonically, formally and effectually to all purpoſes be partaker of both thoſe ſacraments of theirs, and yet be ſtill (as afore) an vnſanctified and impenitent man, and receiue no benefite from Chriſts bloud. It appeares therefore with what care and conſcience they vſe writers when they are dead, thus to thruſt vpon them vnſound and vnſauory doctrine, as though they care not how abſurdly they ſpeake, ſo it be for them.

13. 505. Hypocritarum nunc plena ſunt omnia, *tam in ſectis quàm* in Eccleſia.	13. 1021. *Hypocritarum plerique nunc ſunt in Eccleſia.*

Mutatur verba hæc, nunc plena ſunt omnia tam in ſectis quàm in Eccleſia, *in hæc*, plerique nunc ſunt in Eccleſia.

Al is ful of hypocrites now as wel amongſt ſects as in the Church.	There are many hypocrites now in the Church.

This Author in all his workes not onely holds many principall points of doctrine with vs, and not with the Romiſh

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Editio Antuerp. 1 5 5 6. | Editio Ro mana. 1 5 7 7.

Romish church;but further freely confesseth(as occasiõ is)the faults & sinful liues of the Romish professors.But these popish purgers endure neither of these: the points of doctrine they chop and change till they make them sound as theirs: the confessions or complaints of life and manners, they either take quite out,or qualifie,so as it shall not make much against them: for it is a rule with them, no matter though truth be wronged, so the Catholike cause be furthered.Here is the first of that ranke: *Ferus* confesseth that all is now full of hypocrites, *as well amongst sects, as in the Church*: this they hold too disgraceful to their Church,though it be neuer so true:and therefore they change it, and say, there are now *many hypocrites in the Church*. Againe, whereas he sayth,there are hypocrites *as well amongst sectaries,as in the Church*: they put out that comparatiue clause, *as well amongst sectaries*:which let no man thinke they do in fauour to vs, for they hold vs sectaries,and much worse,namely schismatikes,yea plaine heretikes. But their wisedomes foreseeing that if it were granted,there were many hypocrits amongst vs: it must needs follow, that there were some good Christians in our Church: (which they can by no meanes endure, holding in their hot Romish charity that we are all damned:) therefore out of their malice they would not suffer it to stand,but would rather chuse to take from vs the disgracefull name of heretikes, then yeeld vs the least word that might imply a possibilitie of saluation for vs.

14. 506. Nullus peccator desperet de gratia Dei	14. 1024. *Nullus peccator desperet de Dei gratia*

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Editio Antuerp. 1556.	Editio Rom. 1577.
quamdiu audit Euangelium de remiſſione peccatorum.	*quamdiu audit* & viua fide recipit *Euangelium de remiſſione peccatorum.*

Adduntur hæc verba, & viua fide recipit.

Let no ſinner deſpaire of Gods grace when he heares the Goſpell of remiſſion of ſinnes.	Let no ſinner deſpaire of Gods grace when he heareth *and with liuely faith receiueth* the Goſpell of remiſſion of ſinnes.

This is a needleſſe addition, for all men know the Author muſt needs ſo intend it; but they muſt needs be altering ſomething to keepe their hands in vre.

Finis Capitis primi, in quo deprehenſæ ſunt 14. falſifications.

Ex

Ex Capite secundo.

Editio vetus Antuerpiensis. 1556.	*Editio noua Romana.* 1577.
15. 508. Non hoc volo (inquit Apostolus) quod *sine omni peccato nos esse oporteat,* sed ne temerè quis peccet.	15. 1027. *Non hoc volo (inquit Apostolus) quod* nunquam peccet, *sed ne pertinacitèr quis peccet.*

Mutantur hæc, Quod sine omni peccato nos esse oporteat: *in hæc,* quod nunquam peccet, *&* temerè, *in* pertinacitèr.

I meane not (saith the Apostle) that it behoues vs to be without all sinne, but that no man sinne rashly.	I meane not (saith the Apostle) that *a man should neuer sinne,* but that he sinne not *obstinately.*

Here the Author seeming to imply, that a man in this life *cannot be without sinne,* because it makes against their imaginarie perfection, they corruptly alter his words into such a fashion as they giue quite another meaning. But because the corruption of their forgerie in this kind will in other places appeare more manifest, we will speake of it in the proper place.

16. 508. Voluntariè peccantem non excludit *Iohannes* à Dei gratia, dummodo vel adhuc à peccatis cesset.	16. 1027. *Voluntariè peccantem non excludit* Iohannes *à Dei gratia, dummodo vel adhuc à peccatis cesset,* & de pristinis dolens, deprecetur vt sibi dimittantur.

Adduntur & de pristinis dolens, deprecetur vt sibi dimittantur.

Iohn excludeth not a voluntarie sinner from the grace of God, if that he at length cease	Iohn excludes not a voluntary sinner from the grace of God, if that at length he cease

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from sinne.	from sin, *and sorrowing for his past sins, intreate that they may be forgiuen him.*

The Papists haue bragged much of workes of *supererogation*, and because they like it so well, here they may also haue words of *supererogation*: for the Author saying, A sinner is not excluded from grace and pardon, if he cease from his sinnes: they out of the *superabundance* of their diuinitie adde, *and sorrowing for his sinnes past do heartily pray, that they may be forgiuen*, as though a man could or euer did cease from his sinnes, which withall did not with heartie *sorow* bewaile them, and with earnestnesse *pray* for pardon of them. Yet this liberalitie of the Romish Censors, is more commendable then the rigorous and couetous dealing of the* Spanish: for they are so farre from giuing ought, that they take all away. These be their words:

*Index Hispanicus in lit. I. fol. 132.

Cap. 2. in illa verba: *Sed si quis peccauerit, aduocatum habemus, &c.* Paulò post initiū annotationis deleantur illa: *Imò ne eum quidem à gratia Dei excludit, qui ex temeritate mera & voluntariè peccauit, dummodo vel adhuc à peccatis cesset.*

What do these men mean to take out this? do they deny saluation to him that repents, though he haue sinned rashly and voluntarily? It seemes so. If they do, it is an erronious, hereticall, and most cruell doctrine. But see by the way how this poore Writer is pulled in peeces betwixt these wild horses of Spaine and Rome; one pulling one way, the other the other way: adde more vnto these words say the Romish; take them all away say the

Spanish:

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Spanish: here is notable encouragement for men to write learned bookes, when the Papists in Rome and Spaine cannot agree in fiftie yeares after their deaths, in what fashion their books shall be altered, but like wilde horses pull contrarie waies. To conclude, we may also here see their vnitie in doctrine: this is good doctrine, say the Papists of Rome, let it stand, but adde more to it: nay it is naught say the Papists of Spaine, put it all out. It is no maruell though these men bragge of vnitie and consent.

17. 509. Christi iustitia nobis prodest, imò *ipsius iustitia est nostra iustificatio.*	17. 1029. *Christi iustitia nobis prodest, imò ipsius iustitia est* iustificationis nostræ causa meritoria.

Mutantur iustificatio nostra, *in* iustificationis nostræ causa meritoria.

Christ his iustice profiteth vs, yea his iustice is our iustification.	Christs iustice profiteth vs, yea his iustice is *the meritorious cause of our iustification.*

Here they begin to strike at the roote, and raze the very foundation: namely, to corrupt the high and holy doctrine of our *iustification*: *Ferus* soundly and orthodoxally teacheth in plaine words, that *Christs iustice is our iustification*: this is sincere and euident without welt or gard, without ambiguitie or subtill distinction: *Luther* nor *Caluin* did euer speake more plainely of *iustification.* But the Popish bleared and bastardly eyes not enduring the lightsome beames of so holy a doctrine, dazeled with the brightnesse of it, haue obscured it with the foggie mists of their most damnable forgerie: and

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quite altering his plaine and honest meaning, they will haue him say, not that Christs iustice or righteousnesse is our iustification, but *the meritorious cause of our iustification*: the first is direct for the truth and for vs, & wholy for the honour of Christ himselfe: the other is flat Poperie tending to the high disparagement of Christs merits: for they will not allow *his righteousnesse to be our iustification*, as we and *Ferus* do. But it must be onely *the cause*: and which is worse, not the efficient, nor material, no nor the formall cause, but onely and barely *the meritorious cause* thereof, closely and craftily reseruing to themselues and their owne righteousnes as high a place as they please in their iustification: so that vpon the conclusion, *Christ* shall be so farre beholden to them, as to haue leaue to merit, but they shall be iustifiers, and consequently sauiours of themselues. Thus let Christ get what he can, they will haue what they list: but if we erre let vs still erre the safer way, namely, in giuing *Christ* too much with *Ferus*, rather then too litle as they do. It appeares then that *Ferus* himselfe in his integritie holds as we do: but *Ferus* corrupted by them is on their side.

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18. 509. Si Deus secundum iustitiam suam nobiscũ agere *vellet*, omnibus nobis pereundum *esset*.	18. 1030. *Si Deus nobiscum secundum iustitiam suam agere* voluisset, *omnibus nobis pereundum* fuisset.

Mutantur verba vellet *&* esset, *in* voluisset *&* fuisset.

If God would deale with vs according to his iustice, we should all perish.	If God would *haue dealt* with vs according to his iustice, we should all *haue perished.*

Here

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Here they change *vellet* and *eſſet* into *voluiſſet* and *fuiſſet*, that is, the time preſent into the time paſt: it is ſtrange to ſee how little game they will play ere they ſit out. But what intend they in this craftie conueyance? namely that this was true in the *time paſt* vnder the law, but not in the *time preſent* vnder Chriſt: as though if God ſhould execute his iuſtice to the full, we ſhould not periſh now as well as then: for though in iuſtice Chriſts ſatisfaction is ſufficient, yet it is mercie that there is a Sauiour, for it is the Goſpell (the meſſage of Mercie) and not the Law (the ſentence of Iuſtice) which admitteth a Sauiour.

19. 500. Omnes *electi* confitentur Chriſtum, &c.	19. 1031. *Omnes* Chriſtiani *confitentur Chriſtum, &c.*

Pro verbo electi, *ſubdant* Chriſtiani.

All the elect *confeſſe Chriſt, &c.*	Al *Chriſtians* confeſſe Chriſt, &c.

The doctrine of election and reprobation they like not, though neuer ſo plaine in the Scriptures; and for the matters ſake they miſlike the very name: and therefore here corruptly and like themſelues they put out the word *Electi*, and put in for it *Chriſtiani*: and ſo they do in many places elſe.

20. 510. Orare ſiquidem pro alijs omnes poſſunt, at hominem peccatorem cum Deo reconciliare, ſoli Chriſto competit.	20. 1031. *Orare quidem pro alijs omnes poſſunt, at hominem peccatorem cum Deo* proprijs meritis *reconciliare, ſoli Chriſto competit.*

Adduntur hæc, proprijs meritis.

All can pray one for another, but to reconcile a ſinner vnto	All can pray one for another, but to reconcile a ſinner vnto

God.

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God, belongs onely to Christ.	God *by his owne proper merites* belongeth onely to Christ.

Here they beginne to shew themselues in their owne colours: we accuse them to be enemies to Christ and his merites in their doctrines, howeuer their Creed be the same with ours: we prooue it by producing their owne iudgements and resolutions in that kind: all which they craftily endeuour to delude by subtile distinctions. But here I hope their malice is discouered to the full, and so, as it will be hard to couer their shame. This Author being no State-Papist, but one that honestly and sincerely (as those dayes would yeeld) sought and taught the truth, writeth thus, *To reconcile a sinner to God belongeth to Christ alone.* Is not this true? is it not due to Christ? hath not he deserued this honorable prerogatiue? why then is not this speech allowable in the Romish Church, though spoken by a Papist? why may not Christ haue this his due and deserued honor? But in the Romish Church he may not, for they turne it thus, To reconcile a sinner to God *with or by his owne merites* belongs to Christ alone. Whereby it is plaine, that by their doctrine there are more reconcilers then one, some by their owne merites, and that is Christ alone, some not by their owne, and those may be creatures: so then Christ hath merited to make other then himselfe Sauiours or reconcilers of sinners to God. Behold popish doctrine. *Kellison* of Doway accuseth vs in his Suruay [a] that we deny Christ to be the onely Sauiour: but we deny that, and abhorre it; and in the meane time till he proue it, we here say, and proue, that they do so. God giue them repen-

[a] *Kellison Sur. lib.3.ca.2.&c.*

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repentance. But if you will see more malice against Christ, reade the next.

21. 510. Christus solus & ex seipso Deo Patri placet, & acceptus est.	21. 1032. *Christus solus ex seipso Deo Patri placet & acceptus est.*

Aufertur particula &.

Christ onely and *of himselfe is acceptable & pleasing vnto God the Father.*	Christ onely of himselfe is acceptable & pleasing to God the Father.

They go on from euill to worse, verifying that of the Apostle in themselues: *Euill men and deceiuers shall waxe worse and worse, deceiuing and being deceiued*: and this not onely against vs, but against Christ himselfe. The Author saith like a good Christian: *Christ alone and of himselfe is accepted of God his Father*: one wold haue thought this speech had bene commendable, but it is not sufferable in their Church, and yet it is admirable to see what craft they vse in this point, taking out only the little particle &, by which meanes *solus* and *ex seipso* are conioyned, which afore were disioyned, and so the sence quite peruerted. For whereas the Author makes two sentences: first, Christ *alone* is accepted of God: secondly, Christ *of himselfe*, or for his owne worth is accepted of God: they taking out & make but one, *Christ alone is of himselfe accepted of God*: wherein if they intended, that the godly were also accepted of God in and for Christ, the intent had bene good: but it appeares by the last and many other their falsifications, that they purpose to maintaine this opinion, Christ is the alone Sauiour and

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satisfier of God in himself; but that Christ is simply and absolutely the alone Sauiour; and he onely who pleaseth God, that they indure not: and these words, as *Ferus* speaketh them, do exclude this doctrine, (as we also do) but as they haue altered them they do admit it. Now by the way, if so little a change can make so great an alteration, Students in Diuinitie may here be warned to looke well to the Authors they reade: for sometime the print of the Popes fingers is not easily to be discerned, though they pierce to the quicke.

22. 510. *Solus* Christus medium est & via, diuinas promissiones ęternamque salutem consequendi.	22. 1032. *Christus medium est & via diuinas promissiones æternamq́; salutem consequendi.*

Aufertur Solus.

Onely *Christ is the meane and way to obtaine æternall saluation, &c.*	Christ is the mean and way to obtaine, &c.

All that hath bene said of their wrong offered to Christ, is proued and made good against them in this place: for whereas the *Author* plainely and soundly professeth *Christ alone to be the means and way to heauen*, they most maliciously put out *alone*, & say, Christ is a means and a way to heauen, which he may be, and yet there may be an hundred meanes and wayes beside him. This their forgerie & corruption as it is hatefull to the world, and fit to be iudged and condemned of men, so this despight and abuse to *Christ*, to deny him that he hath deserued, that God hath giuen him, that the Scriptures

speake

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ſpeake of him, and not ſuffer a man to ſpeake truth of him, we referre it to the iudgement of Chriſt himſelfe.

23. 511. Cognoſcere Deum eſt præcepta eius implere, & piè viuere.	23. 1035. Ad ſalutem *cognoſcere Deum eſt præcepta eius implere & piè viuere.*

Adduntur ad ſalutem.

To know God is to keepe his commaundements and to liue godly.	To know God *vnto ſaluation* is to keepe his commaundements and to liue godly.

Here the words *vnto ſaluation* are added: and ſo are the ſame words in the next corruption, and in both places needleſly: for it is apparant to every man that that muſt be the Authors meaning.

24. 512. Si cognoſcis Deum ſummum bonum eſſe, &c.	24. 1035. *Si cognoſcis* ad ſalutem *Deum, &c.*

Adduntur itidem hæc verba, ad ſalutem.

If thou knoweſt God to be the chiefeſt good, &c.	If thou knoweſt *vnto ſaluation* that God is the chiefeſt good, &c.
25. 512. Quomodo poſſibile eſſet, vt quis ſummum bonum cognitum non diligeret, &c.	25. 1035. Ingratus & impius eſſet, *ſi quis ſummum bonum cognitum non diligeret.*

Mutantur verba, Quomodo poſſibile eſſet, *in hæc,* Ingratus & impius eſſet.

How is it poſſible, that a man knowing the chiefe good, ſhould not loue it?	*Hee were vnthankefull and vngodly,* who knowing the chiefe good ſhold not loue it?
26. 512. Infideles doctores ſunt qui mandatorum Dei nũquam vel minimam mentionẽ faciunt.	26. 1035. Hæretici *vel infideles doctores ſunt, qui, &c.*

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Adduntur hæc, Hæretici vel.

They are vnfaithfull teachers which make seldome or small mention of Gods commandements.	They are heretikes or vnfaithfull teachers which make seldome, &c.

The Author saith, they be vnfaithfull teachers that make little or no mention of Gods lawe: but least this might be applied to vs: and thereby we haue so much honour as to be called *teachers*, or least that distinction of vnfaithfull teachers might intimate, that amongst vs were some faithfull teachers. They therefore adde and præmise *Hæretici*, meaning by heretikes the teachers in our Church, and by *vnfaithfull teachers* those that be euil in their owne Church. But for our parts we confesse, that they are worthy so to be called, who neuer make mention of Gods lawes: God and his Church will testifie for vs, that we call and crie daily in our preaching, for holinesse and obedience to Gods commandements, and dare stand to it, that our Sermons & writings make more honorable mention of Gods commaundements then the Romish Church doth.

27. 512. Si qui præcepta Dei seruant *certi sunt quòd* & charitatem Dei in se habeant, & insuper etiam in Deo sint & maneant. Consequitur eos qui præcepta negligunt nec in charitate, aut gratia, nec in Deo esse.	27. 1036. *Si qui præcepta Dei seruant, & charitatem Dei in se habeant & insuper etiam in Deo sunt & manent, consequitur eos qui præcepta negligunt nec in charitate, aut gratia, nec in Deo esse.*

Aufertur, certi sunt quòd.

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If any do keep Gods commandements, they are sure *that they haue the loue of God in them, and besides also are and remaine in God. It followeth that they which neglect the commaundements are neither in loue, nor in grace, nor in God.*	If any keep Gods commandements, they haue both the loue of God in them, and besides also are and remaine in God. It followeth that those that neglect the commaundements are neither in loue, nor in grace, nor in God.

Here the Author inclining to our doctrine, that a man being truly in the state of grace, may be and is assured of his saluation, which doctrine they deny: they haue therfore altered him so, as all words arguing any certaintie are left out, which is quite contrary to the Autors meaning. But their ill dealing in this point will appeare more euidently in other places.

28. 513. Duo Deus à nobis post fidem *& ex fide* exigit, puritatem videlicet vitæ & charitatem.	28. 1037. *Duo Deus à nobis post fidem requirit, nimirum charitatem, et ex* viua *fide* opera *& puritatem vitæ* exigit.

Auferuntur & ex fide, *mutantur* exigit *in* requirit, *adduntur* ex viua fide opera, *& vltimò* exigit, *& alteratur totus clausulæ cursus.*

God exacteth two things of vs after faith and out of faith, namely puritie of life, and charitie.	God requireth two things of vs after faith, namely charitie, works of a liuing faith, and puritie of life.

Here the Authors words and meaning are turned and tossed vp and downe, as though they had commission to make euery man speake what they list. First, we hold and teach that charitie is not onely after faith, but proceeds from and out of faith; and so doth *Ferus* in plaine

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words as we do. They hold that it is after faith, but not from it or out of it: and therfore they put out that word *ex fide*, thereby making him say as they do, namely that *charitie is after faith*, but not *of or from faith*. Likewise they adde the word *opera* needlesly, and to no purpose, but to bleare the Readers eyes, and to possesse him with some high conceit of their workes: for the Author naming *puritie of life*, the other needs not, seeing puritie of life cannot be without good workes; nay what is puritie of life, but abstaining from ill, and doing good workes? Yet thus they will correct *Magnificat*, to shew their authoritie. Diuers other falsifications there be in these few words, the purpose whereof wil appeare in other places.

29. 513. Hoc tangit eos, &c. qui sermonem de charitate & bonis operibus fastidiebant, vel non necessarium putabant: *In qua persuasione nunc fermè omnes sumus.*	29. 1037. *Delentur hæc verba*, In qua persuasione nunc fermè omnes sumus.
We are almost all now perswaded that speech of charitie and good workes is not necessary, &c.	These words are put out, *We are almost all perswaded.*

The Author confesseth that such prophanesse is crept into the Romish Church, that all speech of holinesse or good workes is vnpleasant almost to all. *Ferus* tooke paines to obserue this, to reproue this, and to write this: and they for answer take paines to raze it out. Thus if there be any euill spoken of vs, though it be neuer so vniust, if he speake a word, they will make it three: but if any euill be spoken of them, be it neuer so iust and true,

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it must be concealed and buried, as though it had neuer bene spoken; so iust and equall is the proceeding of that Church.

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30. 513. Nihil nouum est iuxta fidem & ex fide, etiam *charitatem* & vitæ sanctitatem docere.	30. 1037. *Nihil nouum est iuxta fidem & ex* viua *fide etiam* opera charitatis *& vitæ sancti-tatem docere.*

Additur viua, *alteratur* charitatem *in* opera charitatis.

It is no noueltie to teach charitie *and holinesse of life according to faith and out of faith.*	It is no noueltie to teach according to faith and out of faith, euen *the workes of charity* and holinesse of life.

As in the 28. corruption, so here againe they will not allow charitie to come from faith. *Ferus* saith so, as plainly as we; but let him say it as oft as he wil, so oft they wil alter it, and make him say as they say.

31. 514. Quo minus timeant cōtra diabolum & vitia pugnam inire victoriam iam consecutos esse pronunciat.	31. 1041. *Quo minus timeant contra diabolum & vitia pugnam inire victoriam* non tantum in futuro eos consecuturos, verum in præterito *iam consecutos esse pronunciat.*

Adduntur non tantum in futuro consecuturos verum in præterito.

That they should haue lesse feare to fight against sinne and Satan, he doth pronounce that they haue already got the victorie.	That they should haue lesse feare to fight against sinne and Satan, he pronounceth that *they shall not onely hereafter obtaine the victory, but that* they haue already obtained it.

I find no euill at the first sight in this alteration.

32.

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32. 517. Quod Iohannes versu 18. statim à singulari numero ad pluralem transit, plerique sic intelligunt quod sit expositio prioris verbi, &c.

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32. 1047. *Quod Iohannes ver. 18. statim à singulari numero ad pluralem transit, plerique sic intelligunt* (sed praue) *quod sit expositio prioris verbi, &c.*

Adduntur verba hæc (sed praue.)

Whereas Iohn in the 18. verse goeth presently from the singular number to the plurall, the most do vnderstand it to be the exposition of the former word, &c.

Wheras Iohn in the 18. verse goeth presently from the singular number to the plurall, the most do vnderstand it (*but falsly*) to be the exposition of the former word &c.

Here they are so afraid least *Ferus* should make the Pope Antichrist (as in their owne consciences the best of them feare he is) that they will not suffer him to incline towards it in the least degree: and therfore whereas he alledgeth an exposition, which may seeme to make something against them, but censureth it not one way or another; they adde the censure, and say (*sed praue*) that is, their exposition is false and naught. By this means they make what they will either naught or good.

33. 518. Accedebat & aliud malum æquè pestilens, postquam in Ecclesiam introducta fuit illa mundana pompa & diuitiarum abũdantia, tunc enim incepit in Ecclesia etiam mala vita, maximè Ecclesiasticorum qui neglectis his quæ officium pastorale exigebat, solis temporalibus se occupabant, non Episcopi sed Principes vocari gaudentes, non Christo sed mundo seruientes: hoc erat ipsissimum venenum Ecclesiæ: de vtrisque igitur hoc est tam de hæreticis, quàm de malis pastoribus intelligi posset verbum hoc.

33. 1049. *Deletur totum hoc inter hæc verba,* Accedebat & aliud, *& hæc* Iohannes hic, *inclusiuè.*

——————————

There

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There fell out also another mischiefe as pestilent, after that that same worldly pompe and aboundance of riches was brought into the Church, then also began euill liuing in the Church, chiefly of cleargie men, who being heedlesse of those things which their pastorall dutie did exact of them, gaue themselues wholy to temporall vanities, glorying not in the names of Bishops, but of Princes, and slaues vnto the world, not seruants vnto Christ. This was the very selfe poyson of the Church. Of both therefore as wel heretickes as euill pastors may this word be vnderstood: yet Iohn doth here speake chiefly of Heretikes.	All this is thrust out from these words, *There fell out also:* vnto these, *Iohn here doth speake, &c.*
34. 518. Iohannes tamen potissimũ loquitur de hæreticis	34. 1049. *Iohannes hîc potissimùm loquitur de hæreticis.*

Aufertur verbum tamen.

Iohn notwithstanding *speaketh chiefly of heretikes.*	Iohn speaketh here chiefly of heretikes.

Here is a great complaint and small satisfaction: a long bill and a short answer; a large accusation, and a briefe Apologie, namely, all in one word. *Deleatur* saith the Pope, put it out, quench it, burie it in the depth of obliuion, that it neuer rise againe to iudge and condemne the holy mother Church of Rome. But ô thou that sittest in the chaire of pestilence, know that this

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confession of the truth, which is made out of the mouth of *Ferus* one of thine owne houshold, shall neuer die, and thy shame shall euer liue by it. Here thou art first accused, not by *Luther* nor *Caluin*, *Bucer* nor *Beza*, but by *Ferus* thine owne Friar: *That thou hast suffered worldly pompe, and pleasures, aud consequently scandalous liues of thy Cleargie men to creepe into the Church*: also *that thou hast suffered thy Cleargie*, and giuen full scope to thy self, *to neglect the holy duties of their pastoral function, and to busie themselues in temporal matters*: further, *that they haue more delighted in the titles of Princes then Bishops*. In a word, *that you haue made your selues slaues to the world, not seruants to Christ*. This your dealing *Ferus* affirmeth to haue bene the very poyson and bane of the Church: and he concludeth, that this was and is *as great an euill*, and *as pestilent*, as euer the heresies were, and haue done as much hurt. And that S. *Iohn* in this Chapter doth as well meane these kind of men, as heretikes, when he saith, *They went out from vs, for they were not of vs.* And all this thou hopest is well answered and sufficiently satisfied by razing the record, and embezeling and withdrawing this bill of accusation. But thinkest thou, that this shall suffice the world, or that the mouth of truth can thus be stopped, or the God of truth thus mocked? Nay assure thy selfe the same God will bring it to passe, that though *Ferus* be dead and cannot prosecute this iniury, yet while his name liueth, or his ashes remaine, they shal crie aloud and proclaime to all the world; Wo be vnto that sinful sea of Rome! which wil be euil, but not seem to be so: which will couer, but not heale the wounds

of

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of her children: and will not shame to do those euils, which she is ashamed should be written of her.

35. 518. Mali pastores propter vitam impiam Antichristi nominari possunt.	35. 1049. *Mali pastores propter impiam vitam Antichristi* aliquo pacto *nominari possunt.*

Adduntur hæc, aliquo pacto.

Euill pastors for their euil life may be called Antichrists.	Euill Pastors for their euill life may be *in some sort* called Antichrists.
36. 519. Mali tantùm corpore in Ecclesia sunt, non spiritu.	36. 1050. *Mali* numero *&* *corpore in Ecclesia sunt non spiritu* & merito.

Adduntur hæc, numero, *atque,* & merito.

Euill men are in the Church in body onely, not in spirit.	Euill men are in the Church *in number* and bodie, not in spirit and *merit.*

Popish merits are one of the richest pearles in the Popes Crowne, and for the defence whereof that malignant Synagogue exerciseth all the weapons of her carnall warfare: *Ferus* like a forgetfull sonne seldome dreames of it, and neuer fights for it at all. Therefore the mother Church helpes her sonnes memorie, and makes him talke of merit, when he neuer thought of it: and though he be dead, and so she cannot put it into his mind, yet she will thrust it into his writings, and tie it to the taile of this sentence; though all men may see it is but a filthie cloute botched vpon a faire garment where there was no need: Euill men (saith *Ferus*) are in the Church in bodie, not in spirit: Euill men (say they) are in the Church, in bodie *and in number*, not in spirit *nor in merit.*

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37. 519. Qui ab Ecclesia se separant *ad Christianos*, & electorum numerum non pertinent.	37. 1050. *Qui ab Ecclesia se separant ad electorum numerum non pertinent.*

Auferuntur hæc, ad Christianos.

They that separate themselues from the Church, belong not to Christians, *nor to the number of the elect.*	*They that separate themselues from the Church, belong not to the number of the elect.*

See how they shuffle all on heapes, sometime they put out *elect*, and leaue or put in *Christians*. Here they put out *Christians*, and leaue in the *elect*: thus they care not, and sometime know not what they do, so they may alter and corrupt for such priuate purposes as they propound to themselues.

38. 519. Qui ad electos non pertinet, nec cum Christo *quicquam commune* habet.	38. 1050. *Qui ad electos non pertinet, nec cum Christo* supernam hæreditatem communẽ *habebit.*

Mutatur quicquam commune, *in* supernam hæreditatem communem, *&* habet *in* habebit.

He that belongs not to the elect, hath nothing *common with Christ.*	He that belongs not vnto the elect, *shall haue no heauenly inheritance* cõmon with Christ.

Ferus saith, *They that are not elect haue nothing common with Christ*: the Pope saith, *They that are not elect, haue no part of the heauenly inheritance with Christ*. These men haue so ill consciences they feare their owne shadowes: for what needed all this, if they had had any care of the truth, let them tell vs in good sooth haue the reprobate any part in Christ at all? or is there any thing common betwixt Christ and them? For as for their

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name of Christians, and the vse of the word and sacraments, &c. these are common betwixt the Church and them. But as for Christ, there is no more communication of grace and spirituall life from him into them in this world, then there is of the heauenly inheritance in the world to come. So *Ferus* held, and so do we, though they shame not to falsifie and corrupt him that he may dance after their pipe.

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39. 520. In Ecclesia iamdudum inualuerunt abusus fermè omnium rerum, variæ superstitiones, & mali mores ad summum vsque: verũ *Deus huius sæculi* Mammon & ambitio: ita *nos* excæcauit vt tanta Ecclesiæ mala ne videre quidem possumus.	39. 1051. *In Ecclesia, &c. verum Mammon & ambitio ita* quosdam *excæcauit, vt tanta Ecclesiæ mala ne videre quidem* possunt.

Aufertur Deus huius seculi: *mutatur* nos *in* quosdam, & possumus *in* possunt.

Editio Antuerp. 1556.	Editio Romana. 1577.
The abuse almost of all things hath long since gotten root in the Church: diuers superstitions and euill manners euen vnto the highest: but the God of this world *Mammon and ambition hath so blinded our eyes that we cannot see those great euils in the Church.*	The abuse, &c. But Mammon and ambition hath so blinded *some mens* eyes that *they* cannot see those great euils in the Church.
40. 520. Tantum abest vt ea tollamus.	40. 1051. *Deletur.*
We are so far from taking them away.	

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Here againe this good man (whose soule like righteous *Lot* was vexed to see the vncleannesse of the Romish Church) complaineth, that abuses, superstitions, and prophanenesse are growne to the full height of ripenesse in their Church, and yet they are so blinded that they cannot see it: so farre are they frō reforming them. This true confession, what hath it wrought? haue they hereupon remoued or reformed any thing? no, onely they haue stopt the plaintifs mouth, and burned his petition; they haue remoued the complaint, but the abuses stand still, and the superstitions grow more and more, and now there are scarce any left, who will, or at least who dare reproue them. This can neuer be sufficiently wondred at, that the Romish Church will still do that which they are ashamed to stand to: and dayly and wilfully suffer those euils to be done amongst them, which they will in no wise suffer to be written or reported of them: are they ashamed to heare of it? then who (but the whore of Babylon) would not be ashamed to do it?

41. 520. Quicquid ad salutem necessarium est, hoc iamdudum spiritus Ecclesiæ & verbo Euangelij & occulta sua inspiratione manifestauit.	41. 1052. *Quicquid ad salutem necessarium est, hoc iamdudū spiritus Ecclesiæ, & verbo Euangelij & occulta sua inspiratione manifestauit* & manifestabit.

Adduntur verba & manifestabit.

Whatsoeuer is necessary vnto saluation, that the spirit, both by the word of the Gospell, and also by his secret inspiration hath already made manifest vnto the Church.	Whatsoeuer is necessary vnto saluation, that the spirit both by the word of the Gospell, & also by secret inspiration hath already made *and wil hereafter make* manifest vnto the church.

The

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Editio Antuerp. 1556. | Editio Romana. 1577.

The Romiſh Church hath a perilous opinion full of Atheiſme and impietie, that the Scripture was written vpon occaſions, and ſerued principally for thoſe preſent times. But that the Church hath a promiſe and a power to ſet downe all things, in all times, for life or doctrine, faith or manners, which ſhall be needfull for theſe times. This they do euery where intimate, and ſome of them do plainly bolt out. But *Ferus* was farre from this opinion, and ſo are we. We therefore acknowledge the Scriptures are able to make the man of God perfect: and *Ferus* (in this point a true Caluiniſt) confeſſeth, that whatſoeuer is neceſſary to ſaluation, the Spirit of God *hath already reuealed* to the Church. But the Romiſh church ſpurning at ſuch a ſpeech, as diſgracefull to them (though moſt honourable to Gods ſpirit and word) addeth and ſaith, *& manifeſtabit, and will reueale*. But this is new and vnfined wine put into this old veſſell, and it worketh till it haue broken the veſſell, ſo as now their ſhame fomes out and runnes ouer to the view of all the world. For what is that whereby they abuſe all the world at this day, but a ſuppoſed authoritie to deuiſe what they liſt, and then to father it on the holy Ghoſt, whom they imagine they haue faſt tied to their chaire. But the vanitie of this conceit appeares in this, that they are faine to thruſt it into mens writings, elſe they ſhould find it but in few writers of approued learning, I meane who liued afore the Ieſuites were hatched, who are the Popes deareſt brood; and what they ſay, no great matter, ſeeing all the world knoweth they haue tied themſelues by vow and oath to be true to the Pope, to aduance his ſeate, his ho-

nor,

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nor, his throne by all meanes, and finally to liue and die with him and for him. Obserue (I pray) this oath is taken expresly, not for the truth, but for the Pope.

42. 522. Christum fide & vita confiteri summa & certissima salus est.	42. 1055. *Christum fide & vita* perseueranter *confiteri summa & certissima salus est.*

Additur perseueranter.

To confesse Christ in faith and life is the highest and surest saluation.	To confesse Christ *with perseuerance* in faith and life is the highest and surest saluation.

The Romish Church hold & teach, that a man may fall from the state of grace and be damned: we denie it, and hold with the Scriptures, He that is once Christs sheepe cannot perish. They would gladly haue *Ferus* of their side, but it will not be: sometime they set him on the tenters and stretch him out, sometime they tosse and turne him vp and downe, sometimes they clip and pare his nailes till they make him bleed his best bloud, sometime they peece and patch him, as here they adde *perseueranter*, which they may take home againe with shame enough, for it is none of his. But their corrupt dealing herein, and his soundnesse in this doctrine will better appeare elsewhere.

43. 522. Hæc est voluntas Dei sanctificatio vestra vt abstineatis à fornicatione. 1. Thes. 4.	43. 1056. *Hæc est voluntas Dei sanctificatio vestra vt abstineatis vos à fornicatione, vt sciat vnusquisque vestrum vas suum possidere in sanctificatione & honore, non in passione desiderij sicut Gentes quæ ignorant Deum. 1. Thess. 4.*

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Additur contextus Pauli, qui in Editione Antuerpiensi præscinditur.

Why these men, who in other places take quite away not only many sentences of the Autor, but many places of the holy Scriptures, should here adde so many more of the text vnto that which the Author alleadgeth, I cannot thinke but there are notable reasons, though not so easie to be discouered.

44. 522. Per doctrinam & verbum Dei ad summum honorem producimur, & summā etiam vtilitatem consequimur.	44. 1056. *Per doctrinam & verbum Dei ad summum honorem producimur*, si illud seruemus, *& summam etiam vtilitatem consequimur.*

Adduntur, Si illud seruemus.

We are preferred vnto most high honour by the doctrine and word of God, and by it do also obtaine the greatest profite that may be.	We are preferred vnto most high honor by the doctrine & word of God, *if we keepe it*, and by it do also obtaine the greatest profite that may be.

The Author saith, we attaine both honor and profit by the doctrine and word of God: they adde hereunto, *If we keepe or obserue it*, which if they did to shew, that knowledge auaileth not without practise, their intent were good: but if because they can endure no praise giuen to God or to his word, wherein themselues and their owne workes and merits haue not a share: therfore they adde this to giue a part of this honour vnto themselues; it is impious against God, and so much the more iniurious to the Author: their consciences can tell them the truth hereof: for my part I would not haue entertai-

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ned this suspition, but that other their falsifications in other places put it past suspition, and to the same purpose is this that followeth.

45. 522. Et vtile & honestū est in sana doctrina & verbo Dei perstare.	45. 1056. *Et vtile & honestum est in sana doctrina &* obseruantia *verbi Dei perstare.*

Additur obseruantia, *& pro* verbo, *supplent* verbi.

It is both honest and profitable to persist in the sound doctrine and word of God.	It is both honest and profito persist in sound doctrine, and the *keeping of the word* of God.

It is both honest and profitable, saith the Author, to persist in wholesome doctrine and in Gods word: they adde thus: *and in the obseruation or keeping of Gods word.* Which we confesse is true and sound if it came not from corrupt hands and hearts, who if they had not intended some poysonfull purpose of magnifying their owne deeds, might in both places haue well enough contented themselues with the Authors words, seeing it is plaine his meaning was such as they expresse, onely he was so carefull to giue God his due, that he named not our workes, knowing that if the Lord haue that is due to him, we are sure to receiue from him much more then we haue deserued. But withall he knew well that we and our workes haue oftentimes all, and more then we haue deserued, and yet God is forgotten, and the duties to him not performed.

46. 523. Spiritus sanctus docet nos per medium sacræ Scripturæ & verbi.	46. 1057. *Spiritus sanctus docet nos per medium Scripturæ sacræ & verbi* non scripti.

Additur non scripti.

The

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The holy Ghost teacheth vs by the meanes of the Scripture and the word.	The holy Ghost teacheth vs by the means of the Scripture, and the word *vnwritten.*

Now we come to another maine controuersie, namely, touching *Traditions*, and the word not written. *Ferus* speakes like a plaine Caluinist or good Christian: the holy Ghost teacheth vs by the meanes of the *Scripture and the word of God.* But this is farre from their humor: they purge this *Ferus*, and forbid and burne his old bookes which are not purged. But for this his foule heresie, to make the Scripture the onely meanes by which the holy Ghost doth teach vs, if he had now liued they would sure haue burnt him: but because they cannot pay him, they purge his booke: and here they giue him but two little pils, (*non scripti*) but they are so strong as they haue left no life nor vertue in the whole sentence. God teacheth vs by the meanes of the Scripture, and his word, saith he, by meanes of the Scripture, and *his word not written*, say they. But I cannot find in all his workes, that he allowed or acknowledged any more word *not written* in matters of saluation then did *Caluin*. Let the Lord and his Church be iudge of this dealing, when men shall haue opinions of such consequence as this thrust vpon them, and fathered vpon them when they are dead: but the violence hereof will better appeare in that that followeth.

47. 523. Scriptura sacra data est nobis, seu certa quædam regula Christianæ doctrinæ.	47. 1057. *Scriptura sacra* & traditio *nobis data sunt, seu certa quædã regula christianæ doctrinæ*

Additur & Traditio.

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The holy Scriptures are giuen vs as a certaine sure rule of Christian doctrine.	The holy Scriptures *and Tradition* are giuen vs as a certaine sure rule of Christian doctrine.

Ferus it seemes in those dayes feared not to speake truth, and to deale plainely, for he proceedeth to speake more fully like a *Caluinist*: *The Scripture* (saith he) *is giuen vs as a sure rule of Christian doctrine. Caluin* or *Luther* neuer spake more plainely for vs, then *Ferus* doth in these words, in one of the greatest controuersies that are betwixt vs: for grant this that he here saith, and we shal soone put an end to most of our questions. The Church of *Rome* well foreseeing this, takes her sonne *Ferus* and corrects him for his boldnesse, and hath made him now turne his tune, and say, *the Scripture and Tradition* are giuen vs as a sure rule of Christian doctrine, *Ferus* like an vnwise sonne could find no match for the Scripture. But she takes power to her selfe to ioine *Traditions* in æqualitie with the Scripture: graunt her this, and no maruell though her doctrines seeme sound and substantiall: for when as much of her power, and many of her doctrines haue no footing in the Scriptures, but must be guarded by *Tradition*, and when all traditions are both to be deuised and authorized by her selfe, can any wise man wonder that her flourishes seeme so faire, and her sandie bulwarkes so strong? Well, this may suffice a reasonable man, that she is driuen to these shifts to falsifie records, and to see that those in her Church (who haue both learning and conscience together) are of our mind.

48.

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Editio Antuerp. 1556.	Editio Romana. 1577.
48. 523. Si Scripturam vt certiſſimam ſacræ doctrinæ regulam ob oculos nobis poſiſitam habentes tam diſſimilia tamen docemus, quid fieret ſublata ſcriptura?	48. 1057. *Si Scripturam* & traditionem Apoſtolicam *vt certiſſimam ſacræ doctrinæ regulam ob oculos nobis poſitam habentes tam diſſimilia tamen docemus, quid fieret ſublatis* his?

Adduntur & traditionem Apoſtolicam : *& mutatur* ſcriptura *in* his.

If we hauing the Scriptures before our eyes as the moſt infallible rule of ſound doctrine do yet teach ſuch vnlikelihoods, what ſhould come to paſſe if the ſcripture *were taken away?*	If we hauing the Scriptures *and Apoſtolike traditions* before our eyes as the moſt infallible rule of ſound doctrine, do yet teach ſuch vnlikelihoods, what ſhould come to paſſe if *theſe* were taken away?

Here *Ferus* ſtill proceeds, as though he had vowed to die a Caluiniſt, he ſaith *the Scripture is the moſt certaine rule of our doctrine.* They aske vs who were of our Religion when *Luther* began: I anſwer, *Ferus* was, not in a circumſtance, but in a matter of ſubſtance, not in a ſingle point, but in this which hath twentie more depending on it. If the Scripture be the certaineſt rule, what can be better, or as good as it? Now the Scripture is our rule: therefore by the iudgement of the beſt learned and honeſteſt of your Religion in thoſe dayes, *our rule is the certaineſt rule.* Thus *Ferus* his free and franke teſtimonie ſhall be an eternall teſtimonie to our truth: and this your forgery, whereby you adde and depraue his words, an euerlaſting monument of your ſhamefull dealing, and ſhameleſſe defending of an ill cauſe.

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Editio Antuerp. 1556.	Editio Romana. 1577.
49. 523. Iohannes hoc non vult quod de cætero nulla scriptura, aut externa verbi Dei prædicatione opus habeamus: sed, &c.	49. 1057. *Iohannes hic non vult quod de cætero nulla Scriptura*, traditione, *aut externa verbi Dei prædicatione opus habeamus: sed, &c.*

Additur Traditione.

Iohn means not that frō henceforth we should neede no Scripture, or outward preaching of Gods word: but, &c.	Iohn meanes not that from henceforth we should need no scripture, *traditions*, or outward preaching of Gods word: but, &c.

This is the fourth place in one leafe, wherein *Ferus* giues all soueraignetie and perfection to the Scriptures, and they againe shuffle in *traditions*, or rather thrust it in by the head and shoulders. *Ferus* cannot be so bold to affirme a manifest truth, but they will be as bold to depraue it: and as he is like himselfe, still standing to the truth, so are they still like themselues, in obscuring the glorie of it to their owne shame.

50. 523. Certam fiduciam coram Deo nihil sub cœlo præstare potest, quam post fidem & ex fide pia vita & bona conscientia.	50. 1059. *Certam fiduciam coram* iudicio *Dei nihil sub cœlo præstare potest quam* viua *fides & ex* hac *fide pia vita & bona conscientia.*

Additur iustitia: *mutatur* Deo *in* Dei: *aufertur* post fidem: *additur* viua fides & hac.

Nothing vnder heauen obtaineth a sure confidence before God so soone as after faith, and out of faith a good conscience and a godly life.	Nothing vnder heauen obtaines a sure confidence before Gods *iudgement* so soone as a *liuing faith*, & out of *that* faith a good conscience & a godly life

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Editio Antuerp. 1556.	Editio Romana 1577.
51. 524. Per fidem filij Dei efficimur.	51. 1060. *Per* viuam *fidem filij Dei efficimur.*

Additur viua.

By faith we are made the sons of God.	By *a liuing* faith we are made the sonnes of God.
52. 524. Iusticia nostra in nobis pro hoc tempore omnino perfecta esse non potest: nam vita Christiana non est iustitia, sed perpetua iustificatio: tunc autem perfecta erit, &c.	52. 1060. *Iustitia nostra in nobis pro hoc tempore omnino* consummata *esse non potest: nam vita Christiana non est* tantum *iustitia, sed* etiam *perpetua iustificatio: tunc autem* consummata *erit, &c.*

Bis mutatur perfecta *in* consummata : *additur* tantum *&* etiam.

Our iustice in this life cannot be perfect in vs, for the life of a Christian is not iustice but a perpetuall iustification: but then it shall be perfect, &c.	Our iustice in this life cannot be *consummate*, for the life of a Christian is not *only* iustice but *also* a perpetuall iustification: but then it shall be *consummate*, &c.

The Papists haue a proud opinion, that a holy mans righteousnesse inhærent in himselfe after his sanctification, may be perfect in this life. We abhorre this haughtie conceit, and say with the Scripture, *None can say his heart is cleane. Ferus* is plaine for vs, saying, our righteousnesse in vs in this life cannot be altogether *perfect*, speaking not of the righteousnesse of our iustification (which is in Christ) for that is perfect, but of sanctification (which is in our selues) and is therefore imperfect: the Church of Rome suffering no such plainnesse of the truth, coloureth the matter with craft, & saith that it cannot

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not be in this life *consummate*. Wherein if they had not a mischieuous meaning, they would neuer haue bene so curious in the exchange: for in truth and plaine dealing there is no great difference betwixt perfect and consummate, but they thinke they haue commission to coine distinctions and differences at their pleasures.

Finis Capitis secundi, quod 38. falsificationes in se habet.

Ex

Ex Capite tertio.

Editio vetus Antuerpiensis. 1556.	*Editio noua Romana.* 1577.
53. 524. Carnali homini blandiùs irrepit & dulciùs sapit, cum audit credentem iustum reputari coram Deo, quā quum audit eum iustum esse qui iusticiam operatur, vt Iohannes hic dixit.	53. 1061. *Carnali homini blandiùs irrepit & dulciùs sapit, cum audit credentem iustum reputari coram Deo, quâm quum audit eum iustum* esse debere & *esse qui iusticiam operatur, vt Iohannes hic dixit.*

Additur esse debere.

Unto a carnall man it sauoureth sweeter and is instilled sooner, when he heareth that the beleeuer is accounted iust before God, then when he heareth that he is iust that worketh iustice, &c.	To a carnall man, &c. then when he heareth, that he *ought to be* and is iust who doth worke iustice, &c.

Here they adde *esse debere*, wherin if they had no meaning but such as the Scripture affoordeth to that word, we had little to say to it: but they vse to do nothing in vaine, therefore there lieth more venime vnder it then appeareth at the first sight.

54. 525. Quid mirum si mundus etiam *nos* adoptiuos filios Dei non agnoscit, cum Christum naturalem filium non agnouit, &c.	54. 1062. *Quid mirum si mundus etiam* bonos *adoptiuos filios Dei non agnoscit, cum, &c.*

Mutatur nos *in* bonos.

What wonder is it if the world do not acknowledge vs *to be Gods adopted sonnes,*	What wonder is it if the world do not acknowledge *good men* to be Gods adopted

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Editio Antuerp. 1556.	Editio Rom. 1577.
when it did not acknowledge Christ his naturall sonne? &c.	sonnes, when, &c.

The Papists fight against particular faith, and would haue men content themselues with a generall, and perswade men, that none can come by ordinarie meanes to a particular assurance of his owne saluation. We hold the contrarie according to the Scriptures, and so doth *Ferus* in many places: but here he purposed it not, only by the way vseth a word, which because it may but be interpreted that way, they suffer not to passe vnaltered: but for *nos* which may imply some particular apprehension, they put *bonos*, which can signifie nothing but a generalitie.

55. 525. Iohannes non explicat quæ & qualis futura sit illa similitudo Dei.	55. 1063. *Iohannes non explicat quæ & qualis futura sit illa* consummata *similitudo Dei.*

Additur Consummata.

Iohn declares not of what essence or quality that same image of God shall be.	Iohn declares not of what essence or qualitie that same *consummate* image of God shal be.

Ferus often seemes to incline to our opinion, namely, that the image of God was more lost in the fall, then the Romish Church holdeth, and lesse recouered in our sanctification, vntill it be perfected in heauen: therefore because here they will not suffer any thing that may but seeme to make for the truth, they corruptly adde to him the word *consummata*.

56. 526. Iohannes non dicit: Qui hanc spem habet, studeat seipsum sanctificare, sed	56. 1064. *Iohannes non dicit* timore impulsus, *studeat seipsum sanctificare, sed sanctificat*

sancti-

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sanctificat seipsum, hoc est ex seipso hoc agit, nec opus habet admonitione, ipsa enim spes consequendæ similitudinis & visionis Dei eum trahit & vrget.	*seipsum, hoc est,* gratia adiutus *ex seipso hoc agit, nec opus habet* comminatione: *ipsa enim spes consequendæ similitudinis* consummatæ, *& visionis Dei, eum trahit &* allicit.

Mutatur qui hanc spem habet, *in* timore impulsus: *additur* gratia adiutus, *mutatur* admonitione *in* comminatione, *additur* consummatæ, *mutatur* vrget *in* allicit.

Iohn saith not, He that hath this hope let him studie to sanctifie himselfe, but sanctifieth himselfe, that is, doth it of himselfe, needing no admonition, for the hope of attaining to the image & sight of God, doth vrge and draw him vnto it.	Iohn saith not, *being compelled with feare,* let him studie to sanctifie himselfe, but doth sanctifie himselfe: that is, *being holpen with grace,* he doth it of himselfe, needing no *threates:* for the hope of attaining to the *consummate* image & sight of God, drawes and allures him to it.

Here are fiue falsifications in these words, three of them additions, and two alterations, and with much poyson haue they allayed the vertue of the Authors good meaning: the discouerie of their particular ill purposes herein, I leaue to the readers iudgement: and the rather because all or the most of these are such, as be more apparant in other places, let it be sufficient for me to restore this text to his owne natiue integritie.

57. 536. Non loquitur in hoc Capite de iustitia quam supernè accepimus, & quâ Deus nos iustificat, sed de iustitia & sanctitate, in qua ho-	57. 1065. *Hoc deletur inter hæc verba,* fidem & spem: *& hæc,* Denique & hic.

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Editio Antuerpiensis. 1556.	Editio Romana. 1577.
mo seipsum exercet. *He speakes not in the Chapter of the iustice which we receiue from aboue, and wherewith God doth iustifie vs, but of that iustice and holinesse wherein a man doth exercise himselfe.*	All this is taken out.

This whole sentence is put out, and thought not worth the amending: for it holds absolutely with vs for the matter and meanes of our iustification: namely, that it is no righteousnesse inhærent in our selues, but that which we receiue from aboue, that is, from the person of Iesus Christ, and the mere mercie of God. Is it any maruel though they offer so much wrong and iniurie to the Church of God on earth, that dare do this to Iesus Christ and to God himself? Is not this wretch the Pope worthy to be the Vicar of Christ, who thus in all places blots out what euer is written in his due praise? *Arias Montanus*, thou saidst in thy præface to the *Index expurgat. of Louaine*, that if the Authors dead were aliue againe, they would thanke these purgers for amending their bookes: say in thy conscience, or any other for thee, being now dead, would *Ferus* thanke them that haue pulled this golden sentence out of his booke?

Editio Antuerpiensis. 1556.	Editio Romana. 1577.
58. 526. Nihil hîc tale, sed ingeruntur illa verba, vt sunt vice sententiæ illius supra deletæ. *No such matter here: but this is put in, in lieu of the foresaid sentence taken out.*	58. 1065. *Iohannes ait, Qui habet hanc spem seipsum sanctificat, adhuc suam iustitiã à Deo acceptã per bona opera augendo.* Iohn saith, he that hath this hope doth sanctifie himselfe, still increasing the iustice which he hath receiued of God

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Editio Antuerp. 1556.	Editio Romana 1577.
	God by his good workes.

Here to make amends for all, they stole out of this Author, and razed out of his workes, of their liberality they bestow something on him: and it is not added as water to wine to allay it, nor as sugar to sweeten it, nor as a sharpe sauce to sweet meate, to make it rellish better: but as plaine and ranke poison put into meate to kill the eater, or as *Coloquintida* cast into the pot, poysoning the whole pot of pottage: for what say they, *He that hath this hope in him sanctifieth himselfe, still by good works augmenting his righteousnesse giuen him of God*: still this they bestow vpon *Ferus*, and (which is most charitable of all) when he is dead. But alas this is not for his good, but their owne gaine: we therefore of the Catholike church who are his heires and exequutors refuse this gift, as disgracefull to him: and the rather, because we perceiue by by other of his writings he was farre from so proud and prophane a conceit, as in these words doth discouer it selfe. Againe, marke here the good and iust dealing of the Romish Church, they not onely put in this poison, but they first pulled out an excellent sentence tending highly to the honor of *Christ*. Such vneuen and vnequal changes are they not robbery? These men do not steale a goose and sticke downe a feather, but steale the goose and leaue a snake or serpent in the roome thereof.

59. 562. Qui *verè credit* & sperat seipsum sanctificat.	59. 1065. *Qui* viua fide credit, *&c.*
60. *Ibid.* Astipulantur huic assertioni omnium *verè credentium* exempla.	60. *Ibid. Astipulantur huic assertioni omnium* viua fide *credentium exempla.*

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Editio Antuerp. 1556.	Editio Romana. 1577.
61. 527. Qui seipsos non sanctificant, nec fidem, nec spē veram habent.	61. 1066. *Qui seipsos non sanctificant, nec fidem, nec spem* viuam *habent.*
62. *Ibid.* Credentes seipsos sanctificant.	62. 1066. Viua *fide credentes, &c.*

Here three times together they put out true faith, and put in liuely faith: truth they take for their enemy, where euer they find it, and are so desirous to quench truth it selfe, that they raze out the name, the word and memory of it.

63. 527. Pagani non habent legem Dei.	63. 1067. *Pagani non habent* scriptam *legem Dei.*

Addunt vocabulum scriptam.

The Pagans haue no law of God.	The Pagans haue no *written* law of God.
64. 528. Sanctificare seipsum est non peccare.	64. 1069. *Sanctificare seipsum est non peccare* & facere bonum.

Addunt hæc, & facere bonum.

To sanctifie himselfe is not to sinne.	To sanctifie himselfe is not to sinne *and to do good.*

No great euill intent appeares in this addition, sauing it seemes needlesse to haue added it to the Authors text, seeing it must needs be he vnderstood it: but let the worst be that can be, yet it is lesse euill in them thus to *2. adde it, then it is in their brethren of Spaine to take it all away. Their words be these:

Cap. 3. in illa verba: *Omnis qui in eo manet non peccat.* Deleatur illud: *Sanctificare enim seipsum non est peccare.*

What fault these Spanish Papists can find with these words, I cannot easily coniecture: but we will set their

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brethren of Rome vpon them; for they say, it is good doctrine, let it stand, and adde more to it: these say, it is vnsound, put it all out. It were good their father the Pope would make his sonnes friends, and not suffer their dissentions to be thus notorious. But whilst they be together by the eares, let vs proceed to deliuer this Author out of their cruell hands.

65. 528. Hoc est in Christo manere, credere, & sperare.	65. 1069. *Hoc est in Christo manere, credere, sperare,* & charitatem habere.

Adduntur hæc, & charitatem habere.

This it is to remaine, beleeue, and hope in Christ.	This it is to remaine, beleeue, and hope in Christ, *and to haue charitie.*

This is to remaine in Christ, to beleeue, and to hope, saith the Author; *and to haue charitie,* say they. If the Autor had added this, we could willingly haue embraced it, who esteeme charitie worthy of all honour: but he thought it needlesse, because it is necessarily comprehended vnder true faith. But that they should adde it, we wholy mislike it, not for it selfe, but for that they couer an ill meaning vnder a faire face, seeming onely to grace *charitie,* whereas they intend the disgrace of *faith:* which appeares by their grosse partialitie in this kind: for whereas the Author many times nameth charitie without faith, see if they euer put in faith: but in how many soeuer he nameth faith and not charitie, there they neuer misse to adde it, and to bring it in, though it be in at the window. Such partiall iudges are they betwixt faith and charitie. God grant they make much of charitie,

for

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for I am sure they make little of faith. But if Saint *Paul* liued now, and were to write his Epistles againe, the Church of Rome would teach her sonne to be better aduised, and to temper his stile with more discretion, and not to be so lauish in the commendation of faith as he is, which hath cost the mother Church of Rome no little griefe, and much more trouble.

66. 528. Iustus licèt in Christo manet, tamen sine peccato nec est nec esse potest, septies enim in die etiam iustus cadit.	66. 1070. *Iustus licèt in Christo manet, tamen sine peccato* veniali, *nec est nec esse potest, septies enim in Die etiā iustus cadit.*

Additur veniali.

Though the iust man remaineth in Christ, yet he is not, neither can be without sinne, for euen the iust do fall seuen times a day.	Though the iust man remaines in Christ, yet he is not neither can be without *veniall* sinne, for euen the iust fall seuen times a day.

The Romish Church out of the pride of their nature, holds a proud doctrine, that a man may in this life be free from sinne: we out of the Scriptures hold the contrarie, that there is none that doth good and sinneth not. Thus hold with vs many conscionable and learned Papists, as *Ferus* for one, both here and elsewhere often: the iust man (saith he) though he abide in Christ, *yet neither is nor can be without sinne*: he cannot speake more plainely with vs: what say they, he neither is nor can be *without veniall sinne*. I cannot find that *Ferus* any where alloweth this distinction of some sinnes to be *veniall*, I am sure in this litle book they are faine to adde and foist in the word *veniall* diuerse times: and often also in his Annotations on *Iohn*: and if any where he should seeme

to

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to haue occasion to tell vs of veniall sinnes, it is on *Matthew* cap. 12. where Christ saith, *we must giue account for euery idle word*: for what sinne is lesse before men then an idle word, yet there he neuer dreameth of any such distinction, but holdeth directly as he doth here, that no man can be fully without infirmities and sinnes in this life, such is the vilenesse of our sinfull nature, and the weakenesse of grace in vs. Thus God and his Church can witnesse, and all ensuing posterities may see it, that *Ferus* afore *Caluin* was of *Caluins* mind in this point, and that in the midst of Poperie, we wanted not store of witnesses to our truths, amongst such of them as to their learning had any conscience and feare of God.

Editio Antuerp. 1556.	Editio Romana. 1577.
67. 529. Peccat in Christo manens, & non peccat, peccat & labitur *ex infirmitate*, non peccat ex malitia vel ad mortem.	67. 1070. *Peccat in Christo manens, & non peccat, peccat & labitur* venialiter, *non peccat ad mortem.*

Mutatur ex infirmitate *in* venialiter, *& aufertur* ex malitia.

He that remaines in Christ sinneth, and sinneth not: he sinneth and falleth out of infirmitie, *he sinneth not* out of malice, *or vnto death.*	He that remaines, &c. he sinneth and falleth *venially*, but sinneth not *vnto death.*

Here to the same poisonous purpose, they foist in the same distinction againe, abusing the *Author* and peruerting his meaning: the good man fals *of infirmitie* saith *Ferus*, he fals *venially* saith the Romish edition: thus do *Ferus* what he can he must speake the *Romish language* when he is dead, though while he liued he spake the *language*

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guage of Canaan. But to vse their owne word, this their forgerie & falsification of Writers when they are dead, is I am sure no veniall, but a malitious and mortall sinne, for this they do not once, but often; not suddenly in passion, but purposely and with premeditation; not to one Author, but almost to all; and if it were well examined, the auncient Fathers haue not escaped the clawes of these forging and deceiuing Alchimists. And this they are not ashamed of, or do it secretly, but openly promise it aforehand, and glorie in it when it is done, that so that synagogue may fully shew her selfe to haue the brazen face of the whore of Babylon, who shames with no sinne.

68. 529. Caput sextum ad Romanos docet quomodo manens in Christo non peccet: Nescitis (inquit) quòd omnes qui in Christo baptizati sumus, in mortem ipsius baptizati sumus, &c.	68. 1070 *Caput sextum ad Romanos docet, quomodo manens in Christo non peccet: An ignoratis (inquit) quia quicunque baptizati sumus in Christo Iesu in morte ipsius baptizati sumus: consepulti enim sumus cum illo per baptismum in mortem, vt quomodo Christus surrexit à mortuis per gloriam patris, ita & nos in nouitate vitæ ambulemus.*

Continuatur Pauli textus vltrà verba à Fero *incorrupto allegata.*

Here the Author citing for his purpose certaine words of the Apostle in the sixth to the Romaines, they adde much more of the text: which if they do to explane the Authors meaning; and to proue the doctrine more

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more substantially, we do willingly approue it. But seeing in some other places they will not stick to thrust out whole quotations of Scripture, that dealing of theirs makes vs iealous, that their adding and bringing in more of the text is to some secret ill intent: and this haue they got with their continuall forgerie and lying, not to be beleeued, but still suspected, when it may be they say true.

Editio Antuerp. 1556.	Editio Romana. 1577.
69. 529. Qui peccat nec vidit nec cognouit Deum, hoc intelligendum est de eo, qui non ex infirmitate aut ignorantia, sed ex malitia peccat.	69. 1070. *Qui peccat, &c. sed ex* certa *malitia peccat.*

Additur vocab. certa.

In this corruption and the next they adde the word *certa*: the Author saying, He that sinneth of malice; they say, of *certaine or assured malice*: to what needfull end we see not, to what ill purpose their owne ill consciences know best.

Editio Antuerp. 1556.	Editio Romana. 1577.
70. 529. Qui peccat ex malitia, *nihil* planè intelligit de negotio Christi.	70. 1070. *Qui ex* certa *malitia peccat,* parùm *planè intelligit de negotio Christi.*

Additur certa, *mutatur* nihil *in* parùm.

He that sinneth out of malice, vnderstandeth truly nothing *of the affaires of Christ.*	He that sinneth out of *certaine* malice, vnderstands truly *little* of the affaires of Christ.

Here (beside the word *certa* added, as before) they say for *nothing*, *little*: for though the Author do it most plainely, yet they will not so farre cast downe the nature of a sinfull man as to say, he *vnderstands nothing of Christs matters*, whereas it is most true, as the Author

 saith,

saith, that such a man vnderstands *nothing at all* of Christ as he ought to do.

Editio Antuerpiensis. 1556.	Editio Romana. 1577.
71. 529. Si peccator *vel in minimo* intelligeret quanta dignitas sit filium Dei esse &c. non se sineret à Deo ad diabolum pertrahi.	71. 1070. *Si peccator* penitùs *intelligeret quanta dignitas sit,&c.*

Mutatur vel in minimo *in* penitùs.

Editio Antuerpiensis. 1556.	Editio Romana. 1577.
If the sinner but in the least measure *vnderstood what an honour it were to be Gods child, he would not suffer himselfe to be drawne from God to the diuell.*	If the sinner *throughly* vnderstood what honour it were to be Gods child, he would not suffer,&c.

The Author saith, if a man vnderstood *at all*: they alter it and say, If he vnderstood it *throughly*. Their intent seemes to be, to establish their imaginary perfection, as though there might be a through or full and perfect knowledge in this life. The Author held no such vaine conceit, but according to the Scripture teacheth, that the least graine of mustardseed, that is, the least measure of true grace and sauing knowledge, will be able to worke comfortable and glorious effects in the hearts and liues of Gods children.

Editio Antuerpiensis. 1556.	Editio Romana. 1577.
72. 529. Verissimè dicitur, Omnis qui peccat nec vidit, nec cognouit Christum.	72. 1070. *Verissimè dicitur, Omnis qui peccat nec vidit, nec cognouit Christũ* prout oportet.

Adduntur hæc prout oportet.

Editio Antuerpiensis. 1556.	Editio Romana. 1577.
It is truly said, he that sinneth hath not seene nor known Christ.	It is truly said, he that sinneth hath neither seen nor knowne Christ *as he ought.*

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Editio Antuerp. 1 5 5 6.	Editio Romana 1 5 7 7.
73. 529. Qui autem Deum non agnoſcit, fidem non habet, nam fide videtur & cognoſcitur Deus pro ſtatu iſto, fide enim ambulamus, non in ſpecie. 2. Cor. 5. Qui autem fidem non habet, Ethnicus & Paganus eſt. Vides quomodo alterum ex altero conſequatur. *But he that knoweth not God hath not faith: for God is ſeene and knowne by faith in this life: for we walke by faith, and not by ſight. 2. Cor. 5. But he that hath not faith, is an Ethnike and a Pagan. See how one of theſe depend vpon the other.*	73. 1070. *Deleantur hæc omnia, inter hæc verba,* filius reuelare: *& hæc,* attendant hoc.

A man would wonder what fault is in theſe words, that they ſhould be blotted out and taken away, eſpecially when they be guarded with a citation out of holy Scripture. But both the Scripture and they muſt out together. What fault find they in this, *He that knoweth not God, hath no faith?* Do they thinke faith can be without knowledge? or can a man beleeue in God, and know him not? The Apoſtle ſaith, *How can a man beleeue in him of whom he hath not heard?* Rom. 10. They had beſt put out that too. But what cauil haue they at the next words, *God in this life is ſeene and knowne by faith.* Do they imagine they make againſt their ſuppoſed perfection? or rather, do they not ſeeme to exclude their forged reuelations, whereby they couſened the world for a long time?

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For if God be seene and knowne by faith, then their number of reuelations (wherewith their legends and other their books are stuffed) seeme to be needlesse in *Ferus* his iudgement. But will you know the chiefe cause of quarrell? here it is: faith is too much extolled: he saith, *Without it a man is an Ethnike and a Pagan*. It is named foure or fiue times, and is neuer named but is also praised. Thus is faith aduanced, and not charitie: *hinc illæ lachrymæ*: for they thinke (vnreasonably and vniustly) that whatsoeuer is giuen to faith, is taken from charitie. Whereas *Ferus* held according to the scriptures, that the praise of the one is the glory of the other: well, he is answered in the shortest fashion; *Put it out*. I pray God that they who put out faith so fast out of their bookes, do not labour to put it out of mens hearts also.

74. 529. Apostolis inclamat, Videte ne seducamini. Math. 24.	74. 1070. *Christus inclamat Apostolis, Videte ne quis vos seducat: multi enim venient in nomine meo, dicentes, Ego sum Christus, & multos seducent. Math. 24.*

Additur versus sequens contextum Matthæi à Fero *citatum.*

Here it seems they will make amends: afore they robbed *Ferus*, and now they giue him something. But he shal neuer be the better for it, they knew that aforehand, else they would not haue bin so open handed. For what giue they him? *Ferus* quotes Christs words, Math. 4. *Take heed least no man deceiue you*. Now they adde the whole verse following in the text, which he for breuitie

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ſake omitted, referring the Reader to the place it ſelfe. This they do, only becauſe they will ſeeme to do ſomething. But let them know this is but a ſlender amends for ſtealing out whole quotations in other places.

75. 529. Per fidem quidem iuſtificamur vt Paulus ait, ex fide ſua viuet iuſtus, *per charitatem autem* & bona opera quæ fidē conſequuntur iuſtitia enutritur, &c.	75. 1071. *Per fidem* viuam *iuſtificamur vt Paulus ait, ex fide ſua viuit iuſtus: per bona autem opera quæ fidem conſequuntur iuſtitia enutritur, &c.*

Additur verbum viuam, *detrahitur verbum* charitatē.

By faith we are iuſtified as Paule ſaith: the iuſt man ſhall liue by his faith: and by charity *and good workes, which do follow faith, righteouſneſſe is nouriſhed, &c.*	By *liuely* faith we are iuſtified, as Paule ſaith, the iuſt ſhal liue by his owne faith, and by good workes which follow faith, righteouſneſſe is nouriſhed, &c.

The word *liuely* is added, and the word *charitie* taken away.

Their addition of *liuely* is vaine and needleſſe: for *Ferus* knew well enough, and we do all acknowledge, that no faith can iuſtifie vs but a liuing and working faith. Their taking out of *charitie* is full of malice and poiſon, quite peruerting the Authors meaning, derogating from the dignitie of faith, diſgracing the truth of our doctrine, and iuſtifying a falſe and erronious opinion of theirs. For whereas out of the Scriptures we hold againſt the Papiſts, that faith goeth before all other graces, and is the roote, giuing life and true being to charitie and good workes, and are to produce this *Ferus* a famous and learned Papiſt to hold with vs, whoſe words are, *Charitie*

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and good workes do follow faith, or depend vpon faith, they haue taken out the word *Charitie*, and made him say, that good workes do follow faith. If this dealing be lawfull, no maruell though they say, none hold our opinions but *Luther* and *Caluin*, &c.

76. 529. Post iustitiam fidei etiam operum iustitiam exigit Iohannes, &c.	76. 1071. *Post* primam *iustitiam* viuę *fidei etiam operum* secundam *iustitiam exigit, &c.*

Adduntur verba hæc tria, primam, secundam, viuæ.

After the iustice or righteousnesse of faith, S. Iohn *requireth the righteousnesse of works, &c.*	After the *first* iustice or righteousnesse of *liuing* faith, he requires the *second* iustice of workes, &c.

The *Papists* haue a rotten distinction of iustice or iustification, namely, that there is *prima* and *secunda*: the first and the second: *the first* is, whereby a man is made of a sinfull man a iust man, and that they say is by *faith*: the *second* whereby he is made of a iust man more iust, and that is done say they by *works*: so that faith hath but the beginning, and workes the perfection. And yet when they looke well about them, they think they haue giuen too much to faith, and therefore like children they giue and take againe. For they say, in the first iustification are two things: first, the pardon of sinne, secondly, the infusion of inward righteousnesse, and this habite of righteousnesse stands especially in hope and charitie: so that by their generall doctrine, faith hath not the whole honour euen of the first iustification. This distinction we deny, as wanting warrant out of Gods word: but this we hold, that in our iustification there are both faith and workes inseparably, as in fire there is heate and light

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inseparably, but that faith alone iustifieth, as the heate alone warmeth, faith iustifieth vs before God, & works before men: faith approues our persons to God, and workes approue our faith to the world: for faith is an inuisible and spirituall grace, and not discernable in the world, as be the fruites thereof, which are good workes: therefore we teach, that when a man is iustified before God by faith in Christ, he must not stay there, but proceed to iustifie himselfe to Gods Church by good workes. Thus hold we, and thus holds *Ferus* not here alone, but in many other places, yet must he haue this distinction of *prima* and *secunda iustitia* fathered vpon him, and foisted into his writings twentie yeares after his death.

Now betwixt this falsification and the next, the Spanish purgers thrust in their foule fingers, and being clearer sighted, and heauier handed then the Italians, they discerne a great deale of ill matter, which their brethren of Rome did not obserue, and take it quite away which they did let stand *verbatim* as the Author wrote it: their words be these:

Editio Antuerp. 1556.	Editio Romana. 1577.
77. 530. Deus in electis nihil mali patitur, peccatū enim expellit, mortemque abolet, &c.	77. 1073. *Deus in electis nihil mali patitur, peccatum enim* ab eis gratiâ & pœnitentiâ *expellit mortemq; abolet, &c.*

Adduntur hæc verba gratia & pœnitentia.

God suffereth no euill in his elect, for he driues out sinne, and abolisheth death.	God suffereth in his elect no euill, for he expelleth sinne *out of thē by grace and pennance,* and abolisheth death.

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It is a needlesse addition: for so the *Author* and we do meane: besides it is but a friuolous distinction they make betwixt grace and repentance: for as grace is not where repentance is not: so where repentance is, there is grace, yea repentance it selfe is one of the most glorious gifts and graces of God, or as it were the mother or nourisher of all grace. Yet we must acknowledge they deale reasonably in comparison of *Spaine*, for they put all out. Cap. 3. in hæc verba, *In hoc apparuit, &c.* deleatur illud: *Nihil horum in electis suis patitur, peccatum enim expellit mortemq; abolet.*

*4. *Index Hispan. in litera I. Fol. 132.*

See still how that doctrine stands allowed in Rome, which is denied and damned in *Spaine*: thus it appeares they will neuer agree, nor shall we euer know which is Catholike doctrine that shall stand without more controulment or alteration.

78. 530. Versum nonum intelligit Augustinus de eo peccato quo charitas læditur, &c.	78. 1074. *Versum nonum intelligit Augustinus de eo peccato quo* fraterna *charitas læditur.*

Additur verbum fraterna.

S. Augustine vnderstands this verse of that sinne, by which charitie is hurt.	S. Augustine vnderstandeth this verse of that sinne, whereby *brotherly* charitie is hurt.

These words and the words of the next are alledged as S. Augustines, and yet in both of them the words as they haue put them, differ much from them, as the Author layeth them downe: here therefore they had good reason to haue quoted the place of Augustine, which they do not. But sure I am if they meane* his Sermons or expositions vpon these words, they haue alledged him

* *Aug. in Epist. Iohan. tract. 5.*

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him corruptly: for *quatenus filij Dei ſunt* put downe in the next are not there: if therefore they bring them as his words, they wrong him, if in way of expoſition, why then do they ſay, he ſaith ſo?

Editio Antuerp. 1556.	Editio Romana. 1577.
79. 530. Peccatum, quo charitas læditur & myſticũ Chriſti corpus ſcinditur, filij Dei facere non poſſunt.	79. 1074. *Peccatum, quo charitas læditur & myſticũ corpus Chriſti ſcinditur, filij Dei,* quatenus filij Dei ſunt, *facere non poſſunt.*

Adduntur verba quatenus filij Dei ſunt.

Gods children ſaith S. Auguſtine, cannot commit that ſinne, whereby charitie is hurt, and Chriſts myſticall bodie deuided.	Gods children ſaith S. Auguſtine, *in as much as they are Gods children,* cannot commit that ſinne whereby charitie is hurt, and Chriſts myſtical bodie deuided.

If they adde theſe words onely in this intent, that Gods children do not commit great and ſcandalous ſins as they are regenerate, but as they are ſtill in ſome part vnregenerate, and poſſeſſed with the old man, we thinke they do the truth and the Authors meaning no wrong, who euery where teacheth, that Gods children may and do ſinne, but not as they be Gods children: but if they cloſely and craftily meane to intimate by this addition, that a man being once Gods child, and in the ſtate of grace, may fall away againe, as we haue iuſt cauſe to ſuſpect they do, then we muſt accuſe them as guiltie of forgerie here as in other places: and ſo much the more becauſe they alledge them as S. *Auguſtines* words, which indeed they are not.

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Editio Antuerpiensis. 1556.	Editio Romana. 1577.
80. 531. Qui ex Deo natus est, non potest peccare, videlicet ad mortem.	80. 1074. *Qui ex Deo natus est, non potest* ex proxima potentia *peccare, videlicet ad mortem.*

Adduntur hæc verba, ex proxima potentia.

He that is borne of God cannot sinne, that is, vnto death or damnation.	He that is borne of God cannot (*out of the next or immediate power*) sinne vnto death or damnation.

Here is a distinction of their owne coyning, yet no matter if they had kept it to themselues; but when they must father their misbegotten distinctions vpon other men, what is it but a whores tricke to father her bastards vpon some great men that they may keepe them? The purpose of this distinction (I take it) is to establish that errour of theirs, that a man elected, iustified and sanctified, may fall from the state of grace and be damned. The Author is quite of another minde, namely of ours, affirming that he that is borne of God cannot sinne to damnation: then come they and will needs haue him of their side, and therefore thrust vpon him this distinction which he neuer dreamed of; the words as they haue vsed them, are full of obscuritie. But I take it their meaning is this, he that is borne of God hath two powers in him, one of grace, whereby he is iustified and sanctified, another of nature, sin and corruption, which is not so quelled in his conuersion, but that it may ripe and reuiue againe, and ouercome and bring him to damnation: the other they call the nearer, and this the further off. Now they say, he that is borne of God, in respect *of the next & immediate*

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Editio Antuerp. 1556. | Editio Romana 1577.

immediate power of his sanctification, cannot sin to damnation; but in respect of the other it is possible enough he may fall quite away and sin to damnation. And now we see *Ferus* (as they haue vsed him) is wholy against vs, who of himselfe is wholy for vs. When they haue done thus with *Ferus*, and all the Authors of that age, it is no maruell though they then tell vs that we had none in the world in those daies but *Luther* that taught our doctrine. But God will iudge this vnrighteous dealing, and the world (we hope) will see it, and be no more deceiued.

Editio Antuerp. 1556.	Editio Romana 1577.
81. 531. Peccatum ad mortem vel maximè fit per desperationem.	81. 1074. *Peccatum ad mortem vel maximè fit per desperationem* & finalē impœnitentiā.

Adduntur hæc verba, & finalem impœnitentiam.

Editio Antuerp. 1556.	Editio Romana 1577.
Sinne vnto death is especially committed by despaire.	Sin vnto death is especially committed by despaire *and finall impenitencie.*

The words *and finall impenitencie* are added.

Editio Antuerp. 1556.	Editio Romana 1577.
82. 531. In Christiano sunt natura & gratia: natura nō peccare non potest, quia omnes sensus hominis proni sunt ad malum ab adolescentia sua: gratia autē à peccatis retrahit.	82. 1074. *In Christiano sunt natura & gratia: natura peccare potest, quia omnes sensus hominis proni sunt ad malum ab adolescentia sua: gratia autem à peccatis retrahit.*

Hæc verba, non peccare non potest, *mutantur in hæc*, peccare potest.

Editio Antuerp. 1556.	Editio Romana 1577.
In a Christian there is nature and grace: nature cannot but sin, for all the cogitations of man are prone vnto euill from his youth:	In a Christian there is nature and grace: nature may sinne, for all the cogitations of man are prone vnto euill from his

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Editio Antuerp. 1556.	Editio Romana. 1577.
but grace puls him backe from sinne.	youth: but grace puls him back from sinne.

The words *Nature cannot but sinne*, are changed into these, *nature may sinne.*

We commonly accuse the Church of Rome for extolling nature, and thereby dishonouring God. Now whether do they so or no, let the world iudge, who will not suffer a man to say that *nature of it selfe cannot but sin*, though he haue good Scripture for it. It sufficeth vs that as we haue the truth and the Scripture on our side, so haue we *Ferus* also, if he may speake with his owne tong. But if *Ferus* in this point must needs be theirs, it sufficeth that they haue got him by forgery and falsification. I hope they buy their gold deare enough, and when the reckoning is cast vp, shall haue no great cause to boast of their winning.

If that this thou hast heard (good Reader) be not bad enough, then come on a little further, and thou shalt see greater abhominations then these: we heard afore that we haue God, and the Scripture, and *Ferus* on our side; but we haue one witnesse more sent vs from God, we haue the Printer also: for so powerfull is the truth, and so cleare and euident is our doctrine in this case, that the very Printers themselues after the Iesuits had corrupted this place, and had said *natura peccare potest*, nature may sinne; euen they (I say) restored it againe to the former integritie, and made them runne as they do in *Ferus*, *Natura non peccare non potest*, nature cannot but sinne. But these vniust stewards are too wise in their kind to be

any

any way ouercaught: therefore what do they? they go ouer it againe, after it is past the presse. And as they corrupted it afore they gaue it to the Printer, so they reuiue it againe: and seeing that (do what they could) God would not suffer these words to be corrupted, nor altered in one tittle, but by the Printers meanes to stand in the new, as it is in the *Authors* owne, therefore they gather the *Errata* or faults of the Printer, and amongst them they put this as one of the principall. Pag. 1074. for *Natura non peccare non potest*, reade *natura peccare potest.*

83. 531. Stat sententia: qui non est iustus, tam scilicet iustitia fidei quam charitatis & operum, non est ex Deo.	83. 1074. *Stat sententia: qui non est iustus tam scilicet fide quàm charitate, non est ex Deo.*

Tolluntur verba iustitiæ & operum: *& pro* fidei & charitatis, *ponuntur* fide & charitate.

It stands decreed, he that is not iust, as well by the righteousnesse of faith, as of charitie and workes, is not of God.	It stands decreed, he that is not righteous as well by faith as charitie, is not of God.

Two words are razed out, righteousnesse *and* workes: *and for* of faith and charitie, *is said*, by faith and charity.

As *Ferus* here, so the Scripture oftentimes speaking honorably of the righteousnesse which is of faith, the more wonder is it, that the Romish Church (either more craftily then can easily be discerned, or more malitiously then in charitie we would iudge) blots out this phrase of holy Scripture. But a greater mysterie of some kind of iniquitie lyeth in it, if it were well examined,

that

that they who so much magnifie workes, do here seeme to disgrace them, by taking them out of this sentence, where a iust and due commendation was giuen vnto them.

84. 531. Iohannes non de *inchoata* tantùm, sed & de *perfecta* iustitia loquitur.	84. 1074. *Iohannes non tantùm de* prima *sed de* secunda *iustitia loquitur.*

Pro inchoata & perfecta iustitia, *ponuntur hæc verba*, prima & secunda iustitia.

Iohn speakes not only of righteousnesse begunne, *but also of* perfect *righteousnesse.*	Iohn speakes not onely of the *first*, but of the *second* iustice or righteousnesse.

For begunne and perfect, *are set downe these words*, first and second.

Here the same vnsound distinction of the first and second iustice is againe foisted in as afore, to the same purpose as afore: See the 76. corruption.

85. 531. Si hæc duo in te cóspiciuntur, puritas vitæ & charitas, præeunte tamen fide *certò* & tibi & alijs persuadere poteris te filium Dei esse.	85. 1075. *Si hæc duo in te conspiciuntur, nimirum, fides & opera*, probabili coniectura, *& tibi & alijs persuadere potes te esse filium Dei.*

1. *Tolluntur hæc verba* præeunte tamen fide, 2. *pro his* puritas vitæ & charitas, *ponuntur ista*, fides & opera: 3. *Deletur verbum* certò, *cuius vice sunt hæc*: probabili coniectura.

If these two be seene in thee, namely, holinesse of life and charitie, (faith going before) thou maist assuredly *or* certainly *perswade thy selfe and others, that thou art Gods child.*	If these two be seene in thee, namely, faith and works, thou mayst *by probable coniecture* perswade thy selfe and others that thou art Gods child.

1. The

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1. The words *faith going before* are taken out: 2. in ſtead of theſe *holineſſe of life and charity*, are put theſe, *faith and workes*: 3. the word *certainly* is put out, and for it is ſaid *by probable coniecture*.

Here be in leſſe then three lines three maine corruptions, all full of malice and euill meaning: in the firſt, faith is diſgraced; for whereas the author makes faith go before charitie, as the roote and life of it, as we do, that they quite take out: the ſecond is to the ſame purpoſe, but more cloſely: the third is an intolerable wrong to the truth and vs; for whereas the Author Chriſtianly and according to the Scriptures teacheth as plainly as *Caluine*, that he who hath true faith, charitie and holineſſe, may aſſure himſelfe of ſaluation; they maliciouſly corrupt him, and make him ſay, he may probably be perſwaded. See the difference, *certainly* and *probably*. Here let the world ſee that *Ferus* being (as his writings ſhew him) a holy and ſanctified man, doth hold with vs in this great point of difference. And if our Romiſh maſters did ſpeak as feelingly of faith, charitie and holineſſe, as *Ferus* did, we doubt not but they would do ſo alſo: till then, they who denie that a man endued with faith and charitie can be ſure of his ſaluation, might in reaſon haue named vs ſome who euer had them, but was aſſured, or any who euer was aſſured, but had them, and was aſſured by them, and ordinarily onely by them: we know they can name none. In the meane time we accuſe them before the tribunall of God and his Church for ſtealing from vs ſo worthy a witneſſe by falſe forgery and foule falſification.

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86. 532. Cain & Abel proponuntur in exemplum, alter credentibus, alter incredulis.	86. 1076. *Cain & Abel proponuntur in exemplum, alter* pijs *credentibus, alter incredulis* & malis.

Adduntur hæc verba, pijs, & malis.

Cain and Abel are propounded as examples, the one to the beleeuers, the other to the vnbeleeuers.	Cain and Abel are propounded as examples, the one to the *godly* beleeuers, the other to the vnbeleeuers *and wicked.*
87. 532. Nec ipsa opera *quicquam agunt*, nisi ex fide & charitate procedant.	87. 1076. *Nec ipsa opera* grata Deo sunt, *nisi ex fide & charitate procedant.*

Delentur hæc verba quicquam agunt, *pro quibus hæc ponuntur* grata Deo sunt.

Our works are nothing worth, *or can do nothing at all, vnles they proceed from faith and charitie.*	Our workes are *not acceptable vnto God*, vnlesse they proceed from faith & charitie.

The words *can do nothing at all* are put out, and in their roomes are put in these, *are not acceptable to God.*

The Papists do giue more to the workes of nature, and such as are done by vnbeleeuers, then the Scripture doth, or our Religion: in which point *Ferus* holds fully with vs: for which cause they corrupt him both in this and many other places.

88. 533. Non aliud nos in aduersis tam trepidos facit, quàm quod non cogitamus quanta bona *per fidem* à Deo accepimus: ac certa spe nedum expectamus, sed *iam* tenemus.	88. 1079. *Non aliud nos in aduersis tam trepidos facit, quàm quod non cogitamus quanta bona â Deo accepimus : ac certa spe nedum* futura *expectamus, sed* quasi *tenemus.*

Auferuntur per fidem: *deinde additur* futura: *tandem pro* iam *ponitur* quasi.

Nothing

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Nothing else makes vs so fearfull in aduersitie, as that we thinke not how great good things we haue receiued from God by faith*: and by assured hope not onely expect them, but euen haue and hold them.*	Nothing else makes vs so fearefull in aduersitie, as that we think not how great good things we haue receiued from God : and by assured hope not only expect *things to come,* but *as it were* hold them.

Here be three substantiall falsifications, all ful of deadly poison, corrupting the truth. 1. *Ferus* like a good Protestant giues faith his due, and saith, we are made partakers of all Gods goodnesse through *faith.* This due honor of sauing faith they enuiously steale from it. See the malice of Popery, they will not suffer one to say that faith is the hand whereby we take hold on Gods mercies. The other two corruptions are against our assurance and feeling of Gods fauour in this life, therfore they put in these words, *things to come,* as though we enioyed nothing in this world, but onely in hope. And whereas the Author very Christianly saith, that our hope is so certain, that we do now euen hold and enioy the fauour of God and a part of heauens ioyes: they maliciously alter it, and say, that we do *as it were* hold them.

89. 533. Diligere fratres non tantum verum *& certum,* sed & vnicum illud indicium est, spiritualem illam vitam vel viuam fidem in nobis esse.	89. 1079. *Diligere fratres non tantum verum, sed & vnicum illud indicium est, spiritualem illam vitam, vel viuam fidem in nobis esse.*

Delentur hæc, & certum.

To loue our brethren, is not onely the true and certaine, *but euen the onely marke and token that spiritual life and liuely faith is in vs.*	To loue our brethren, is not onely the true, but the onely marke or token that spirituall life and liuely faith is in vs.

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The word *and certaine* is blotted out.

Our religion teacheth according to the Scripture, that there are marks of election and saluation *certaine* and infallible. The Church of Rome holds there are none certaine without extraordinary reuelation. This doctrine they teach out of a deepe & diuellish policie: for if a man can neuer be in an assured state of Gods grace and fauor, but must be alwayes doubting, wauering and vncertain, then they will more respect and reuerence their Pastors, and rest vpon the certaintie of the Church. Thus wise in their kind are the children of this world. But *Ferus* (whō his writings shew to be an honest hearted man, and to hold his religion out of conscience) is fully on our side, and saith, that truly to loue a Christian because he is a Christian, is a *certaine* signe of Gods child. This they see, and do therefore fraudulently put out the word *certaine*. By this meanes they may get all the writers in the world to speake for them.

90. 533. Cum diligimus fratres, comprobatur *vera & viua* in nobis esse fides.	90. 1079. *Cum diligimus fratres, comprobatur in nobis viua esse fides.*

Deletur vocab. vera.

When we loue the brethren, it appeares that true & *liuely faith is in vs.*	When we loue the brethren it appeares that liuely faith is in vs.

The word *true* is put out.

I do not think but God in his iustice hath suffered the Romish Church to condemne it selfe in this their owne tricke, to be manifest enemies to the truth: for it is not suspitious that they maligne and hate the truth, which endure not the very word: they that cannot be content

that

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that true faith be called *true faith*, what are they but maintainers of the mystery of iniquity, and such as loue nothing that is true and sincere?

91. 533. Quemadmodum anima vita est corporis: ita & *Deus* (cæteris tamen paribus) vita est animæ, atqui vbi nulla fides est, ibi nec *Deus* est.	91 1079. *Quemadmodum anima vita est corporis, ita &* charitas (*cæteris tamen paribus*) *vita est animæ, atqui vbi nulla fides est, ibi nec* charitas *est.*

Verbum Deus *bis deletur, & eius vice ponitur* charitas.

As the soule is the life of the bodie, so is God *the life of the soule: (yet other things being alike) but where no faith is, there is not* God.	As the soule is the life of the bodie, so *charitie* is the life of the soule, (yet other things being alike) but where there is no faith, there is not *charitie.*

God *is put out twise, and* charitie *put in roome thereof.*

In many former corruptions the Romish Church hath done wrong in putting and razing out many good words and sentences: but in the last especially putting out truth it selfe: yet here they exceed themselues, for here as though they were not men but diuels or sworne enemies to the Deitie, they raze out the name of God himselfe. This Author (like a Christian) saith, *God is the life of the soule*, but this may not stand, *God* must out. O thou malignant synagogue, what euill hath *Goodnesse* done? what hurt hath the glorious *God* done to thee, that thou shouldst not giue his glorious name a place in thy bookes? were it not iust if he should blot out thy name in heauen, who blottest out his name vpon the earth? It may be thou wilt say, I giue not Gods glorie to any other but to his owne; I put not out Gods name to

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put in the diuels, I put in charity, which is Gods owne grace and gift.

I answer, we acknowledge *Charitie* is *Gods* owne holy gift; yet it is but his gift, and cannot the *gift* be commended but with disgrace to the *giuer?* Cannot *charity* haue a place, vnlesse it haue *Gods* place, nay, vnlesse it put *God* out of place? and may it not be named or come in place, but God must yeeld and go out of place? We shall hereafter lesse wonder why you haue in your *Confiteor* and many other prayers put out *Christs* name, and put in *Saints*, seeing here you put out *God*, to put in one of his owne *gifts*: you haue also put out *faith* oftentimes in this booke and others, but it is lesse iniurie to *faith*, when *God* himselfe cannot keepe his place. Lastly, in other of thy bookes (ô Antichristian Synagogue) where the names of holy and learned men, as *Caluin*, *Luther*, *Melancthon*, yea of Christian Princes, as of *Edward* the sixt, or *Elizabeth* of England (of blessed and eternal memory) are mentioned with any part of their deserued praise, there thy vniust malice hath blotted out either their names, or their praise, or both. This iniurie we thought intollerable, till now we see that their King and God, the God of glorie must out for companie. Such is their happines to suffer with God, such is Gods mercie to lay no more on them, then is laid on his own Maiestie: and such is thy malice to strike both God and his Church together. But *Arise ô Lord, maintaine thine owne cause.*

92. 533. Fides *vera & viua* | 92. 1076. *Fides viua esse non*

esse

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eſſe non poteſt, niſi charitatem indiuiduum comitem ſecum habeat.	*poteſt niſi, &c.*

Iterum tollitur vera.

Faith cannot be true *and liuely, vnleſſe it be inſeparably ioyned with charitie.*	Faith cannot be liuely, vnleſſe, &c.

The Author here againe calleth faith *true and liuely faith*, and here again they raze out the word *true*. What may any man gather from hence, but either they cannot indure faith, or elſe they hold there is no true faith? Thus of all things in the world Poperie cannot brooke *faith nor truth*, theſe are ſuch enemies to their ſtate, that their very names are odious to them. And withall the very order of theſe three laſt falſifications is to be noted how in the midſt God himſelfe, and on either ſide him truth is razed out of Romiſh writings: I thinke this wants not a myſterie.

93. 533. Ab hoc loco Iohannes commendare incipit charitatem, & ita quidem, vt imprudens quis ſuſpicari poſſit omnia in ſola charitate conſiſtere, quemadmodum & plerique ex Euangelio eiuſdem Iohannis, itemque ex aliquibus Epiſtolis diui Pauli colligunt omnia in ſola & nuda fide conſiſtere.	*Delentur omnia inter hæc verba*, apertè hic loquitur, *& hæc*, obſerua igitur.
From this place S. Iohn begins to commend charitie, and in ſuch a faſhion as ſome inconſide-	

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rate man might thinke that all things did consist in meere charitie: like as many do collect out of his Gospell, and out of some of S. Paules Epistles, that all things did consist in bare and naked faith.	

At the first sight a man would imagine this whole Paragraph were taken away onely in this mind, to keepe men from conceiuing amisse of the holy Scriptures, or least any might be scandalized at a supposed contradiction or exposition betwixt the seuerall bookes thereof. But if it be searched into, a heape of iniquitie will be discouered in it: first, the whole speech seemes to be a comparison of faith and charitie; which they cannot endure to be any way equalled. Againe, he seemes to preferre *faith*, in as much as he saith: it is magnified in more places of Scripture then *Charitie* is: and I doubt not but the wiser sort can espie much more malice and ill meaning couched in this great razure and falsification.

94. 533. Quantumcunque Iohannes hic charitatem commendet, *de ea tamen sola charitate* loquitur, quæ ex fide *procedit.*	94. 1079. *Quantumcunque charitatem* & opera *hîc Iohannes commendet*, de illis tamen operibus *loquitur, quæ ex fide* viua procedunt.

Primò additur opera, *deinde pro his*, de illa tamen sola charitate *ponuntur hæc*, de illis tamen operibus: *tandem additur* viua.

Though Iohn do here commend charitie neuer so much, yet he speakes only of that cha-	Though Iohn here commend charitie *and workes* neuer so much, yet he speakes *of those*

ritie

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ritie *which proceedes out of faith.*	*workes*, which proceed out of *liuely* faith.

Here be foure corruptions in lesse then three lines: first, the word *workes* is added, which in this place were very needlesse, if it were not out of a corrupt and malitious intent. Secondly, for these words, *yet of that charitie alone*, they put in these, *yet of those workes*, still presumptuously denying the knowne truth, namely, that charitie proceeds from true faith: the *Author* being of our mind, feares not often to affirme it: and they as often shame not to deny it: see the 28. and 30. corruption. Thirdly, they put out the word *onely*, and fourthly, they adde the word *liuely*. Thus they tosse and turne the words and writings of men at their pleasure, as though men were borne, and their wits and learning giuen thē to be disposed at their deuotion.

95. 532. *Quantumcunque* in Euangelio Iohannes fidem commendat, *nullam tamen aliā fidem intelligit, quam eam* quæ per dilectionem operatur.	95. 1079. *In Euangelio Iohannes eam fidem commendat, quæ per dilectionem operatur.*
How much soeuer *S. Iohn commends faith in his Gospell,* yet he meaneth no other faith, but that *which worketh by loue.*	S. Iohn in his Gospell commends that faith which worketh by loue.

Here first, *how much soeuer* is put out, and afterwards all these words, *yet he vnderstands no other faith, but*: many of the words are taken away, and the whole sence is altered: first, they discouer the malice and enuie they beare to *faith*, esteeming it an ordinarie matter, and de-

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seruing no extraordinary praise, nor any more then common estimation. And therefore whereas the Author, like a religious Christian and good Protestant, saith, though Saint Iohn commend faith in his Gospell *neuer so much*, (as though it deserued all the praise that that could be giuen it) they barely and nakedly say, *Saint Iohn in his Gospell commends faith*: so disgracefull to their religion do they esteeme the commendation of *faith*. Againe, whereas we hold that that *faith* onely is worthy of commendation *which workes by loue*: and that no faith else is sauing *faith*, nor worthy to be called true Christian *faith*, as the Author doth intimate in his doctrine here; therefore they leaue out almost halfe his words, and so inuert all his meaning. And whereas he saith, the Apostle commends no other faith but that that workes by loue: they say barely, that he commends *that faith that workes by loue*. If this be right play, they may soone make euery man dance after their pipe, and sing in their tune.

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96. 533. Ob hoc Iohannes Euangelium suum Epistolę *præmisit*, & Epistolam Euangelio *substituit*.	96. 1080. *Ob hoc Euangelium Iohannis Epistolæ* consonũ *perinde ac & Epistolam Euangelio intelligas.*
Therefore Saint Iohn set his Gospel before his Epistle, and annexed his Epistle after his Gospell.	Therefore vnderstand that S. Iohns Gospell is *consonant* to his Epistle, and his Epistle to his Gospell.

Here two words are changed, and others put into their roome, and thereby his meaning quite altered: for the Author euery where giues *faith* the first place, and *charitie* the second: and here accordingly saith, that Saint

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Iohns Gospell is set in the first place, which entreates of *faith*; and his Epistle in the second, which commends *charitie*. But the Pope and his partakers are so falne out with *faith*, that for *faiths* sake Saint Iohns Gospel shal be also punished, and not haue his place or precedence before his Epistle. And whereas the Author hath bene so bold to marshall them in that order, he must know that the great King of heralds (I wish not of harlots) the Pope wil not allow so much honour to be giuen to that grand enemy of his religion, namely to *faith in Christ Iesus*.

97. 533. Nemo miretur Iohannē hic charitati ascribere, quod Christus in Euangelio fidei ascripsit.	*79.* 1080. *Deletur.*
Let no man maruell if Iohn doth here ascribe that to charitie which Christ in the Gospell did ascribe to faith.	This sentence is blotted out.

These words please them not, and therefore not thinking them worth the mending, they bestow the paines to put them quite out. The reasons are: 1. *Ferus* heretically and like a Caluinist seemes here to hold that Christ in the Gospell ascribes saluation to *faith*, as indeed he doth: but because so to honour faith, is to dishonour the holy Romish religion, therefore neither Christ shall be suffered to do so, nor *Ferus* to say so. 2. *Ferus* presumes to match *faith* with *charitie*, and to ascribe as much (at least) to it in working out our saluation, as to charitie, which he (like an heretike) thought he might safely haue done because Christ doth so; forgetting that the church of Rome preferres charitie afore faith. Therefore seeing

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he was so bold to follow Christ, and leaue the Romish Church, is he not worthily punished? and is not such a Caluinisticall sentence worthy to be razed out for euer? aske our fathers of the holy Inquisition if it be not so.

98. 534. Euangelium & Epistola Iohannis videntur contraria, verùm ijs tantũ qui non considerant de qua fide & *charitate* Iohãnes vtrinq; loquitur.	98. 1080. *Euangelium, &c. non considerant de qua fide &* quibus operibus *Iohannes vtrinque loquitur.*

Pro de qua charitate *dicunt* de quibus operibus.

The Gospell and the Epistle of Iohn do seem contraries, but that is onely to those that do not consider of what faith and charitie *Iohn speakes of in both of them.*	The Gospell, &c. but onely to those that do not consider of what faith and *of what works* Iohn speaketh of in both of them.

Here the word *charitie* is put out, and *workes* put in the stead thereof. The politike ends they had in so doing, are not easie to be discouered, let the wise Reader consider of it; partly it should seeme they aimed at this, to extoll charitie aboue faith, and therfore thinking the match not equall to set faith & charitie together, they put it out, and place workes in his roome, as being a fitter companion for faith. *Ferus* may put them together as oft as he will, yet though S. *Paul* did it afore him, they will disioyne them againe, and set charitie aboue it, as being of a higher ranke.

99. 534. Iohannes non de qualibet *charitate* hic loquitur, sed de ea sola quæ *ex fide* procedit.	99. 1080. *Iohannes non de quolibet* opere, *sed de eo solo loquitur quod* ex charitate *procedit.*

Pro charitate *dicunt* opere, *& pro* fide, charitate.

Iohn.

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Iohn speakes not here of any charitie,*but of that alone which proceeds from* faith.	Iohn speakes not here of any or *euery work*, but of that alone which proceeds from *charitie.*

Here for that maine controuersie of the dignitie and difference of faith and charitie they shew themselues fully, which heretofore they did more sparingly: for wheras the Autor saith, S. Iohn speaks not of any *charity*, bnt of that alone which proceeds of *faith*: they alter it with a double falsification, and say, he speakes not of any *worke* but of that alone which proceeds of *charitie*. No Protestant doth speake more plainely then he doth, that *charitie proceeds of faith*. But *Ferus* spoke that like an heretike; and now he hath changed his copy, and saith, that *good workes proceed of charitie*: such true dealers are the Romish merchants. But God hath reuealed their iugling, and will not suffer vs to want so worthy a testimonie for the truth as this is.

100. 534. Non alia *vera* est vel fides vel *charitas.*	100. 1080. *Non alia* viua *est vel fides vel* charitatis *operatio.*
There is no other either faith or charitie true *but this.*	There is no other either faith or *operation* of charitie *liuely* but this.

Here for *charitie* is put the *operation of charitie*, and for *true*, *liuely*: which though it peruert his meaning, yet is it more tolerable then the Spanish purgation vpon this place, for they take all away: these be their words, pag. 132. Indicis expurgat. Hispan. in illa verba, *Qui non diligit manet in morte*, circa finem annotationis: deleatur illud, *Nec enim alia vera est vel fides vel charitas*. It is maruell * 5. the Spanish Papist should be more strait laced then they of Rome; and more maruell that they who so bragge

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of vnitie, are not yet agreed what is Catholike doctrine, and fit to stand allowed in mens writings.

101. 534. Nihil refert fidei an charitati salus ascribatur, quandoquidem alterum in altero includitur.	101. 1080. *Nihil refert, &c. quandoquidem alterum in altero* ad salutem *includitur.*
It skils not whether saluation be ascribed to faith or charitie, seeing one of them is included in the other.	It skils not whether saluation be ascribed to faith or charitie, seeing that *to saluatiō* one of them is included in the other.

Here the words *to saluation* are added to the Authors sentence, to the same purpose as often both afore and after.

102. 534. Si *charitati* ascribatur salus, certum est etiam fidem in ea præsupponi & includi.	102. 1080. *Si* operibus *ascribatur salus, certum est etiam* viuam *fidem in ijs præsupponi & includi.*
If saluation be ascribed to charitie, *it is certaine, that faith is therein presupposed and included.*	If saluation be ascribed to *workes*, it is certaine, that *liuely* faith is herein presupposed & included.

The word *charitie* is put out, and in steade thereof *workes* put in: so spitefull are they to *faith*, that they will not vouchsafe it so much fauour nor honour, as to be included in charity. But least it should haue no place at all, they say, it is supposed and *included in workes*, whereas the *Author* saith directly, that if saluation be ascribed to charitie, it is certaine that faith is presupposed and *included* in it.

103. 534. Non sibi contrari-	103. 1080. *Non sibi contrari-*

antur

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antur *Christus & Iohannes.*	*antur* Scripturæ loca variè sonantia.

Pro his verbis, Christus & Iohannes, *ponuntur hæc*, Scripturæ loca variè sonántia.

104. 534. *Nemo* Euangelium Iohannis *rectè* intelligere potest, *nisi* simul & Epistolam hanc consideret: nec quisquam Epistolam hanc *rectè* intelliget *nisi* priùs Euangelium Iohannis legerit.	104. 1080. *Euangelium Iohannis* rectiùs *intelligere* quispiam *posset*, si *simul & Epistolã hanc consideret : perinde ac Epistolam hanc* exactiùs *intelliget*, si *priùs Euangelium Iohannis legerit.*

Quæ ab Authore simpliciter & absolutè dicta sunt, mutantur in comparatiua: & generalia in particularia.

No man *can* rightly *vnderstand S. Iohns Gospell*, vnlesse *withall he consider this Epistle*, *neither can any man* rightly *vnderstand this Epistle*, vnlesse *he reade the Gospell before.*	*A man* may *more rightly* vnderstand S. Iohns Gospell, *if* withall he consider this Epistle: as also *a man* shall *more exactly* vnderstand this Epistle *if* he reade this Gospel before.

In this inuersion lyeth much close mischiefe, part whereof we shall discouer briefly : first, we teach that the *Scripture* is the best interpreter of it selfe, and that conference of places is a principall meanes to find out and establish al essential truths of religion: *Ferus* in these words seemes to hold with vs: but they by making that but comparatiue, which he affirmeth absolutely, do corrupt the text, and inuert his meaning: but for this see the next falsification.

Againe, we teach according to the Scriptures and Fathers, that the Scriptures were written for all, and that therefore all are to reade them in humility and with prayer:

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prayer: and that he may reade all the bookes, yet some after other, and some more then other, as S. *Hierome ad Lætam* teacheth at large. This it seemes *Ferus* held also, and therefore speakes generally: *No man can understand one booke aright, vnlesse he reade more*, as though any man might reade al the Scripture. This they endure not, knowing that they neuer got by the Scriptures: yea as one of their great ones said, they might thanke themselues for *Luthers* heresies, because they let the Bibles go abroad into peoples hands. And therfore they restraine and qualifie the tearmes of generalitie vsed by the *Author*, which might seeme to giue leaue to any man to reade the Scriptures.

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105. 534. Qui solummodò Euangelium Iohannis legit, putat eum omnia in sola & nuda fide reponere. Contrà, qui solam Epistolam legit, putabit Iohannem omnia charitati ascribere, qui autem vtrumque coniungit in neutro errabit.	105. 1080. *Delentur hæc:* post verbum legerit.
He that readeth the Gospell of S. Iohn alone, might thinke he placeth all things in sole and naked faith. Againe, he that readeth the Epistle alone, would thinke he ascribes all to charitie: but he that puts both together, shall offend in neither.	These words are al put out.

Much ill meaning haue they in razing out this whole Paragraph: part of it seemes to be this, they indure not that the Author should but seeme to approue that do-

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ctrine of ours, whereby we teach, that conference of place with place in the Scripture is one of the principall means we haue for the satisfying of many great doubts, and the prouing of many principall points of faith. To this opinion the *Author* inclines in these words, and therefore they confute both him and vs with a large and learned answer, *Deleatur*, Put out the whole sentence. A sure way to confute any man.

Editio Antuerp. 1556.	Editio Romana. 1577.
106. 534. Iohannes non dicit: Qui odit fratrem damnatus est, & à Deo abiectus, sed homicida est. Peccatum enim *aggrauat vel graue ostendit*, neminem tamen ad desperationem adigit, *aut à Dei gratia excludit.*	106. 1080. *Obserua quòd Iohannes non dicit, &c. Peccatum enim* gratiam tollit, *neminem tamen ad desperationem adigit,* nec Dei misericordiam destruit, vt pœnitenti misereri nolit.

1. *Adduntur hæc verba*, gratiam tollit: 2. *Hæc*, nec Dei misericordiam destruit, vt pœnitenti misereri nolit. 3. *Delentur hæc verba*, aggrauat vel graue ostendit. 4. *Et hæc*, aut à Dei gratia excludit. 5. Peccatum *ex Accusatiuo fit Nominatiuus.*

S. Iohn saith not, he that hateth his brother is damned & reiected of God, but is a manslayer: for he aggrauates sin, or sheweth it to be hainous, *but he driueth no man to desperation*, nor excludes him fró Gods grace.	S. Iohn saith not, he that hates his brother is damned and forsaken of God, but is a manslayer: for sin indeed *takes away grace*, yet it driues no man to despaire, *neither doth it destroy Gods mercie, so that he will not haue mercie on a penitent sinner.*

1. *These words are added*, sinne takes away grace: 2. *These also*, neither doth it destroy Gods mercie, so

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as he will not haue mercie on the penitent sinner. *3. These words are put out*, he aggrauates sinne, or sheweth it to be hainous. 4. *And these*, nor excludes him from
*6. the grace of God. 5. *The word* Sinne *being in the Nominatiue case, whereby the Authors meaning is absolutely altered.*

Here be almost as many falsifications as words, and not small, but of great moment. The first toucheth a maine controuersie betwixt them and vs: they teaching
[a] Rhem. testā. on this place. [a] that a man by mortall sinne looseth Gods grace; so they sayd *Dauid* did. We teach contrariwise, that the feeling of grace may, but sauing grace it selfe cannot be extinguisht or vtterly lost. And with vs holds *Ferus*, and many other of the honest Papists, and therefore saith, that a man by sinne is *not excluded from Gods grace*. But they do not onely take out these words, but put in the plaine contrary, and make him say, *Sinne takes away Gods grace*. Let the world iudge of this dealing, when they wil not be content to pull out what speeches and sentences out of Authors they like not, but dare euen thrust vpon them the quite contrary, euen such things as they neuer meant. What will these mens presumption come to in the end? It seemes indeed the Pope hath admirable power, who can make men speake contrary things to their owne meaning. Againe, they adde these words, that *sin destroyes not Gods mercies, &c.* Who knowes not that, and who euer held or imagined otherwise? Surely *Ferus* was not so simple as euer to haue spoken so silly a speech: euery child knoweth that Gods mercie cannot be destroied: for Gods iustice, or power, or mercy is him selfe;

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ſelfe; and to deſtroy any of them, is to deſtroy the Deitie. *Ferus* therefore is much beholding to them for this their addition: if he were aliue, he would ſurely bid them take it againe and make them friends with it; and would accuſe them for theeues, who ſteale away a gooſe and ſticke downe a feather, purloining his gold and putting him as much lead in roome of it.

But in the laſt corruption they haue playd wylie beguily themſelues: the Author puts *peccatum* in the Accuſatiue caſe, and ſaith, *Iohannes peccatum aggrauat, ſed neminem ad deſperationem adigit*: they haue made it the Nominatiue caſe, thus, *Peccatum gratiam tollit, ſed neminem ad deſperationem adigit*. Behold (good Reader) a peece of ſtrange doctrine: *Sin driues no man to deſperation, no not though it take away grace*. I would ask theſe men what keeps a man from deſperation, but grace, and God by grace? what driues a man to deſperation but ſinne, and the diuell by ſinne? what droue *Cain* to deſpaire, was it not his ſinne? what droue *Iudas* to deſpaire, was it not his ſin? Let them inſtance me one particular if they can, who euer deſpaired, but was driuen to it by ſinne? Nay I ſay more, any ſinne would driue a man to deſperation, if God by his grace hindered it not, in his children by his ſauing grace, and in the wicked by his generall or limiting grace: the more vnreaſonable is it to ſay, that *ſin takes away grace, and yet driues not a man to deſperation*: for take away grace and leaue ſinne, and how is it poſſible but that a man ſhall fall into deſpaire? But it ſeemes theſe men care not what they ſay, ſo they can but corrupt Autors to their purpoſe; and when they haue thruſt

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and foisted in their falsification, they care not what absurditie they leaue behind. They thought here they had serued their owne turnes, and were safe enough when they had thrust in these words, *peccatum gratiam tollit*, as thogh now *Ferus* had bin theirs. But God suffred the diuel to blind thē, that they saw not how they haue made themselues ridiculous to all the world by the words following, which containe a manifest absurditie and falsitie both against ours and their owne doctrine. Thus God taketh them in their owne snare, and catcheth the wise in their owne craftinesse. Now in this place these Romish purgers haue shewed themselues much more curi-
*7. ous and rigorous then the Spanish Censors: for they in their Index Toletanus are content with much lesse, namely to take away a few words, but they neither corrupt those they leaue behind them, nor adde any thing of their owne: their words are these: fol. 132. in litera I, in illa verba, *Qui fratrem suum odit, homicida est*, in fine annotationis: deleatur illud, *Aut à Dei gratia excludit.*

This is the onely place (in this Epistle) wherein the Romish censors raze out more then the Spanish: thus sometimes the one takes out, the other lets stand, and sometime contrariwise: but betweene them the Author is mangled and deformed, one snatching one peece, another another peece, till he haue not a whole ioynt left in the bodie of his booke.

107. 534. Christianam charitatem dico, quæ secundū exemplum Christi *formata est*.	107. 1081. *Christianam charitatem dico, quæ secundum exemplum Christi* operatur.

Pro formata est, *ponitur* operatur.

108.

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Editio Antuerp. 1556.	Editio Romana 1577.
108. 534. Animam ponere est forma Christianæ charitatis, eiusdemq; summus gradus.	108. 1081. *Animam, &c. eiusdemq;* in hac vita *summus gradus.*

Adijciuntur hæc, in hac vita.

109. 536. Qui post fidem, etiam in charitate erga proximum se exercet, is in conscientia sua *securus* & quietus est.	109. 1084. *Qui* per fidem charitate formatam *erga proximum se exercet, is in conscientia sua* lætus *& quietus est.*

Falsificatio non toleranda: 1. verba Autoris, Qui post fidem etiam in charitate se exercet: *mutantur in hæc*, Qui per fidem charitate formatam se exercet. *Deinde dictio* securus *deletur, & eius vice ponitur* lætus.

He who after faith doth also exercise himself in charity towards his neighbor, that man is secure *and quiet in his conscience.*	He who *by faith formed with charitie* exerciseth himselfe towards his neighbor, that man is quiet & *ioyful* in his conscience

Here be intollerable corruptions of a very diuine speech: 1. the Author according to our doctrine and the truth, teacheth that charitie cannot be practised but frō, by, with, and after *faith*: this they depraue, first putting out the words *after faith*, then saying that *faith is formed by charitie*. Here is monstrous presumption. He saith, *charitie is formed by faith*, or as much in effect: they make him say *faith is formed by charitie*. Indeed we acknowledge *faith worketh by charitie*, and is declared, testified, and before the world honoured and perfected by charitie; but otherwise in truth *faith* giues the true being and perfection to all other graces, and not they to it. *Ferus* acknowledgeth it, saying, that a man doth not exercise himselfe in charitie but after *faith*. And though they haue razed the words *after faith* out of their bookes, yet

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shall they not raze it out of all copies of *Ferus*, nor the truth of it out of the world, when they haue done all they can. For the other corruption, see the next.

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110. 536. Nullum maius bonum sub sole quàm animus quietus & *secura* conscientia.	110. 1084. *Nullum maius bonū sub sole quàm animus quietus &* à peccato mortali libera *conscientia.*

Pro secura conscientia, *ponitur* à mortali peccato libera conscientia.

There is no greater good vnder the sunne then a quiet mind and a conscience secure.	There is no greater good vnder the sun then a quiet mind and a conscience *free from mortall sinne.*

This Author speakes as sensibly and as comfortably of the certaintie of saluation to the repentant sinner, as euer did any in our Church, and as many comfortable sentences hath he to that purpose, amongst which this is one; but as fast as he puts in, so fast they either blot them out or peruert them. Here they endure not the word *a secure conscience*, it must be razed out, and they put in a worse, for alas no conscience can be *free from mortall sin. Ferus* thought he should haue cousened the world with an æquiuocation, to haue commended that vnto them as the greatest good in the world, which is not possible to be attained: he knew and often taught that none can be free from sinne (no not from *mortall sin* as they call it) in this world: therefore to tell them that *to be so is the happiest thing in the world*, were but to put them into a fooles paradise. But he knew a godly man may be free from the feare and danger of sin, and therefore he commends that vnto them, as it well deserued. See the next.

111.

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111. 356. Hîc vide quantum bonum ſit *ſecura* & quieta conſcientia.	111. 1084. *Hîc vide quantum bonum ſit quieta conſcientia.*

Hîc iterum deletur dictio ſecura.

This is the third time in one page they haue blotted out the word a *ſecure* conſcience, and ſomtime put another word in the roome of it, ſometime none: all which if they did, onely to take away the apparance of permitting a careleſſe ſecuritie, it were tolerable: for we hold and teach more then they, that careleſneſſe of a mans eſtate, is a moſt fearefull ſinne, and mother of all euill: but they do it with another intẽt, namely to ouerthrow the ſecuritie and certaintie of that bleſſed eſtate which we haue in Gods fauor, after our faith and repentance: therefore we condemne them iuſtly for corrupters in this caſe: the *Author* vſeth it in the good ſence, and ſo do we take it from him.

112. 536. Miſericordia Dei maior eſt quam omnia peccata noſtra.	112. 1085. Si pœniteamus *miſericordia Dei maior eſt, quàm omnia peccata noſtra.*

Adduntur hæc verba, Si pœniteamus.

Gods mercie is greater then all our ſinnes.	Gods mercie *(if we repent)* is greater then all our ſinnes.

Here is a needleſſe addition, for if *Ferus* meant this abſolutely, then it is true whether a ſinner repent or no: but if he vnderſtood Gods mercie with relation to a ſinner, then there is no child but knowes, that though it be neuer ſo great, yet it is no mercie to him vnleſſe he repent. We ſee they might well haue ſpared this, but that they are in ſuch a veine of corrupting, as they muſt euery where change ſomething to keepe themſelues in doing.

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113. 536. Fructus bonorum operum non fidei solùm, sed & charitati sunt ascribendi, *in suo tamen ordine.*	113. 1085. *Fructus bonorum operum non fidei solùm, verum-etiam charitati sunt ascribendi.*

Delentur hæc, in suo tamen ordine.

The fruites of good works are to be ascribed not onely to faith, but euen to charitie also, yet in their order.	The fruites of good workes are to be ascribed not to faith onely, but to charitie also. *The rest is razed out.*

Here is a foule and malitious corruption: the *Author* giues the iust and due commendation both to *faith* and charitie; but withall, marshals them both into their due places: namely, *faith* in the first place, and *charitie* after it. But they enuying this due honour to be giuen to faith, raze out the words that make this difference, and leaue none but such as intimate a full equalitie betwixt them. The next deprauatiō is to the same corrupt intent, doing there the same by addition, which here they did by subtraction. If they would be content, or rather if conscience did giue vs leaue to do as they do, we would not leaue them one testimonie in any writer in the world. But *truth* and a good cause needes no such meanes. And blessed be the *God of truth*, who hath giuen vs better meanes to defend his cause withall: and blessed be our religion which will not giue vs leaue to take such courses.

114. 537. Fidem & charitatem coniungit Apostolus, ita tamen vt fidem præponat.	114. 1086. *Fidem & charitatem coniungit Apostolus, ita tamen quòd fidem* ordine non perfectione *præponit.*

Adijciuntur hæc verba, ordine non perfectione.

The

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Editio Antuerp. 1556.	Editio Romana. 1577.
The Apostle conioyneth faith and charitie, yet so as he preferreth faith.	The Apostle conioynes faith and charitie, yet so as he preferreth faith *in order, not in perfection.*

A whole clause is here added to the Authors text, to make amends for so many good things pulled out: he like a protestant and a true Christian giues faith that honorable place, which is due vnto it: But the Romish spite is such vnto that great enemie of theirs, *faith in Christ Iesus*, that they will not let him stand where he is placed; but disgraceth him with a distinction of their owne deuising, whereas the *Author* saith absolutely, that the Apostle *preferreth faith before charitie*: let all men iudge whether it be likely the Papists carrie a true heart to *Christ*, when they are euer thus disgracing *faith*, being that hand by which we take hold on him.

115. 537. Hoc tangit omnes *Pseudochristianos.*	115. 1086. *Hoc tangit omnes* malos Christianos.

These men are a kin to him that hauing nothing to steale in a chamber where he lay, caried away some of the rushes; and being asked why, answered: he must haue something to keepe his hand in vre. These men lest they should forget their art of corrupting when need is, will practise where there is no need: as here they are so streight and curious, that for *false Christians*, they put, *euill Christians*, a distinction without a difference: these men will play small play before they sit out.

116. 537. Fides & charitas, hæc duo ab inuicem separanda non sunt.	116. 1086. *Fides & charitas hæc duo ab inuicem separanda non sunt* ad salutem.

Adijciuntur hæc verba, ad salutem.

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Editio Antuerp. 1556.	Editio Rom. 1577.
Theſe two faith and charity are not to be ſeparated one from another.	*Theſe two, faith and charitie are not to be ſerarated one from another* to ſaluation.

Here ſeemes to be little or no euill: for it is moſt true that *for ſaluation* thoſe two things are neceſſarie & cannot be ſeparated. Yet for all that, ſeeing they haue corrupted his words, by adding more then he ſpoke, we may be aſſured they haue ſome purpoſe in it, which ſhal corrupt his meaning alſo, and it ſeemes to be this: *Ferus* partly here, but much more plainely in other places, ſeemes to hold with vs, that a man being in the ſtate of grace and Gods fauour, and iuſtified by Chriſt, cannot wholy fall away: therefore to obſcure this truth, and to make doubtfull his meaning, they adde theſe words *vnto ſaluation*, as though a man might haue both faith and charitie, and yet not be ſaued, and as though a man that hath true faith and true charitie, might notwithſtanding loſe firſt the one, then both, and laſt of all ſaluation alſo.

117. 536. Oculum nequam habent, qui quod dicitur de fide vident: charitatem autem fidei *indiuiſibiliter* adiunctam videre nolunt.	117. 1086. *Oculum nequam habent, qui quod dicitur de fide, vident, charitatem autem fidei* viuæ *adiunctam videre nolunt.*

Expungitur vocab. indiuiſibiliter, *& additur* viuæ.

They haue a bad eye, who ſee that which is ſpoken of faith: but will not ſee charity, inſeparably *adioyned vnto faith.*	They haue a bad eye, who ſee that which is ſpoken of faith: but will not ſee charitie adioyned to *liuely* faith.

The *Author* holds with the truth and vs, that true faith and true charity are *inſeparably* vnited and conioyned: this he teacheth in this place as fully and as euidently

Ex Cap.tertio.

dently as *Caluin* or *Luther*. But the *Romish* corrupters, purposing to extinguish all testimonies making for the truth, that so they may calumniate our Church, saying, that *Luther* had none of his mind, when he set abroade his doctrine, do malitiously raze out of the text the word *indiuisibly*, which establisheth the truth, and ouerthroweth their doctrine: thus by corrupting, forging, and falsifying, *Romish* religion stands for a time, but such pillars will soone proue rotten, and then foule and fearefull will be the fall of it.

And thus at last this poore Chapter hath past their pikes, but not without 65. deadly wounds, so martyred and massacred, as if the Author saw it againe, he wold sweare it is not his. But the Spanish crueltie is not yet thus satisfied, they must haue one thrust more to make his wounds iust 66. For in the end of the Chapter, thus they mangle a sentence, *(fol.132. Indicis Hisp.)* *7.

Iohannes de fide & charitate, vt de vno & pluribus loquitur, nequis elabi posset alterum ab altero separando.

Deleatur illud: Ne quis elabi posset alterum ab altero separando.

Why they should raze out this, suffering such things to stand as they haue done, I can see no reason. But as the diuell brought them to this wicked practise of corrupting, so God hath letten him blind them, that they should not see what is for them, what against them.

Finis Capitis tertij, quod in 65. locis corrumpitur & deprauatur.

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Editio Antuerpiensis 1556.	*Editio Romana 1577.*
118. 537. Quamdiu doctrina sana est *parum* in nos potest diabolus.	118. 1088. *Quamdiu doctrina sana est* minus *in nos potest diabolus.*

Pro parum *dicunt* minus.

119. 538. Christum confitetur qui & in eum credit, & *tota fiducia* se in eum conijcit.	119. 1089. *Christum confitetur qui & in eum credit, &* toto corde *se in eum conijcit.*

Pro tota fiducia, *dicunt* toto corde.

He confesseth Christ who beleeueth in him, and with full assurance *casts himselfe vpon him.*	He confesseth Christ who beleeueth in him, and with *all his heart* casts himselfe vpon him.

A man would thinke at the first here is no iniury at al, for it is a true and good speech, that the true Christian *casts himselfe with all his heart on Christ*: but there lyeth venome vnder it, for the Author saith not *with all his heart*, but *with full assurance*. Now they haue corruptly made this change for two causes as I take it; one to intimate that which the Author neuer meant: 2. to obscure that which he affirmeth in plaine words. For the first, they imagine a perfection in this life, and teach that a man may loue God with all his heart: they would haue *Ferus* say as they do, and therefore they put in those words *with all his heart*. But as he intended no such thing in this place, so in other places where fitter and fuller occasion is, he plainly discouers himselfe to be of our side, teaching that in our best actions there is imperfection in this world; and for that very point he is pitifully purged by them in his commentaries both on *Mathew* and *Iohn*,

Ex Capite quarto.

Editio Antuerp. 1556. | Editio Romana 1577.

and whole large ſentences be blotted out. And for the ſecond he ſaith plainly, that though we cannot with all our heart: yet *with full aſſurance* we may caſt our ſelues on Chriſt. This *aſſurance* they endure not, and therefore they put it out, for they hold that faith hath alwayes a doubting in it, and that we cannot haue a full aſſurance or certaintie of Gods fauour*; which is the more ſtrange ſeeing that a man may do it *with all his heart*, and yet not *with a full aſſurance* of faith: for if doubting be in faith as they teach, and faith in the heart, how then doth a man with all his heart caſt himſelfe on Chriſt? On the other ſide we teach, that faith and doubting are both in the heart: the one from grace, the other a relique of corrupt nature: and therefore the ſame man, whoſe corruption may make him doubt, yet may haue a full aſſurance of faith: for doubting is in the heart, but not in faith; it is no way a kin to it, nay it is the proper enemie and contrary to it. As ſome kind of liquors may be in one veſſell, and yet will neuer mingle; ſo they are in one heart, and neuer mixe together, but do continually one ſtriue againſt another. Gal. 5. 17.

* *Coſterus in Enchirid. cap. de fide ſpeciale.*

Editio Antuerp. 1556.	Editio Romana 1577.
120. 538. Quicunque ſpiritus hæc de Chriſto credit, confitetur, docet, &c. ex Deo eſt.	120. 1090. *Quicunque ſpiritus hæc de Chriſto credit,* ore & opere *confitetur, docet, &c.* hic *ex Deo eſt.*

Adduntur hæc, ore & opere.

Editio Antuerp. 1556.	Editio Romana 1577.
121. 539. Seductores ſpiritus ſunt in genere omnes qui aliquid illorum negant, quæ vel Apoſtoli, vel Prophetæ de Chriſto ſcripſerunt.	121. 1090. *Seductores ſpiritus ſunt in genere omnes qui aliquid illorum negant, quæ vel Apoſtoli vel Prophetæ de Chriſto* tradiderunt *vel ſcripſerunt.*

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Editio Antuerp. 1556.	Editio Romana. 1577.

Interponitur tradiderunt.

Those are seducing spirits who denie any thing which either the Apostles or Prophets wrote of Christ.	Those are seducing spirits who deny any thing which the Apostles or Prophets either *deliuered by tradition* or wrote of Christ.

Here againe they are put to their shifts for the maintenance of one of their maine points, namely *tradition*. They teach, that besides the Scripture, there is *verbum non scriptum*, an vnwritten word, and by this meanes they colour all craftie trickes, fathering all their owne deuices vpon the Apostles or Prophets, as being deliuered from them by *tradition*, and so deriued to vs. This is a good, sure and easie meanes (if it may be allowed) to proue any thing for them, and to answer any thing against them. But they are so penurious of proofes to iustifie that there be any such traditions equiualent to the Scriptures (it being a thing which we denie;) that they are glad to foist into mens writings such things as they neuer said nor deamed of: as here, when the Author saith, that Christian religion will haue vs deny nothing which the Prophets or Apostles *wrote of Christ*: they corrupt and falsifie the text, saying, nothing which they *either wrote or deliuered by tradition, &c.* These be their proofes for most of their opinions, of these they haue store; and better then these, they haue few either out of Fathers or other writers (before the Iesuits were bred) if their alterations were well examined.

122. 539. *Impossibile est vt* qui electi sunt, seducantur.	122. 1091. Igitur *qui electi sunt* non *seducentur*.

Deletur

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Deletur impoſſibile : *at in Indice Hiſpanico deletur tota ſententia.*

It is impoſſible *that they who be electedſhould be drawne from God.*	They who be elected ſhall *not* be drawen from God.

Here the Author diſcouers himſelfe to be fully of our mind, touching the aſſurance of the elect, that being in the ſtate of grace, they cannot totally and finally fall away: alſo that Gods election is abſolute and not conditionall, and therefore vnchangeable and neuer altered: but *Romiſh* theeuerie by ſtealing out one word, would haue depriued vs of this worthie teſtimonie. But we haue taken him in the manner, euen with the prey in their mouths, and haue here cauſed them to their ſhame to reſtore it againe. And yet to giue them their due, we muſt here commend the *Italian* before the *Spaniſh* theeues, for they are content with the word *impoſſibile*, and leaue ſomething that is good behind them; but the Spaniſh ſnatch away all: for theſe be their words: *8.

Cap. 4. in illa verba, Omnis autem ſpiritus qui ſoluit Ieſum, &c. *deleatur illud*, Impoſsibile eſt vt qui electi ſunt ſeducantur. *Index Expurg. Hiſpan. in litera I. fol.132.*

Theſe be ſharpe Barbers, that take away branch and roote altogether, ſee how diſtaſtfull to a Spaniſh Papiſt is this doctrine of the certaintie of our eſtate, being elected of God. But they that take away this, would they not alſo raze out many places of Scripture, if they durſt for ſhame? *Chriſt* ſaith (*Ioh.* 10. 27. 28.) *His ſheepe ſhall neuer periſh, nor any ſhall plucke them away.* Why do they

not

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not put out that also.	
123. 540. Omnes verè Christiani (licèt non sit omnibus idem modus viuendi) in eadem tamen fide, doctrina, Sacramentorum participatione, cæremonijs, legibus, & constitutionibus viuunt & manent cum alijs Ecclesiæ membris vbicunque dispersis, &c.	123. 1093. *Omnes verè Christiani, licèt non sit omnibus idem viuendi modus, in eadem tamen fide, doctrina, Sacramentorum participatione, cæremonijs, legibus, & constitutionibus*, eiusdemq; capitis obedientia, *viuunt & manent cum alijs, &c.*

Additur hoc, eiusdemq; capitis obedientia.

All true Christians, though they liue not all in one fashion, yet liue in the same faith, doctrine, participation of Sacraments, ceremonies, lawes, and constitutions, with other members of the Church where-euer dispersed, &c.	All true Christians, though they liue not all in one fashiō, yet they liue in the same faith, doctrine, participation of Sacraments, ceremonies, lawes, and constitutions, *and in obedience to the same head* with other members, &c.

Here they cast in something out of their superabundant liberalitie, but it is copper or rather drosse for gold: these *Censors* and purgers of bookes, remembring their oath and dutie to their Soueraign the *Pope*, do now and then thrust in something that may make for his honour, though it be driuen in as wedges with a maule. As here *Ferus* making many parts of the *Communion of Saints*, not farre vnlike to our doctrine, they thrust in one more saying, *and in or vnder the obedience to one and the same head*. But *Ferus* nor any other conscionable Papist did euer hold it in an article of faith, or a part of the communion of Saints to be subiect to the Pope, as to the head of the Church, in manner and forme as it is now taught

by

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by the politike *Iesuites*, or in time past by the flattering Canonists. Alas poore Pope: must thou go a begging for a testimony, or must thou hire thy followers to thrust in sentences for thee into mens bookes when they are dead? Let the world iudge how good thy cause is, when thou art driuen to such wicked shifts, and how good thy conscience is, whē thou art content to vse them. If thou maist put in what maketh for thee into the records of the world, then we must confesse thou maist easily proue any thing.

Editio Antuerp. 1556.	Editio Romana. 1577.
124. 541. Si quæ hic Iohannes de charitate & pia conuersatione scripsit, tam fideliter populo inculcassent prædicatores, quemadmodum ea quæ *in Euāgelio* de fide scripsit, &c.	*Delentur hæc verba*, in Euangelio.

Ferus saith here and elsewhere, that *Iohn* in his Gospell writeth of faith, they do here twice together put out these words *in the Gospell.* Whether they beare the spite to the *Gospell*, which was neuer so good to them as their *Legend*: or to *faith*, which was neuer so gainefull to them as their *Relickes*: or to both, as being indeed the two great enemies of their Church, I know not. It were well they wold discouer themselues why they did this.

Editio Antuerp. 1556.	Editio Romana. 1577.
125. 544. Hic iterum fidem adiungit & commiscet charitati, ne quia tam magna hic tribuit charitati, suspicari quis posset ipsum esse oblitum eius quod *in Euangelio* suo de fide scripserat.	125. 1101. *Hic iterum fidem adiungit & commiscet* operi charitatis: *ne quia tam magna hic tribuit charitati suspicari quis posset ipsum esse oblitum eius, quod de fide scripserat.*

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Loco charitatis, *substituunt* opera charitatis, *&* *vocab.* in Euangelio *iterum deletur.*

Here againe he mingleth and addeth faith to charitie, &c.	Here againe he mingleth and addeth faith *to the worke* of charitie.

Still see their malice to faith, it must not be marshalled with charitie, but it is well if it may haue his place with workes.

126. 544. Si filium misit Deus vt saluet mundum, certè in eum credentes, eique adhærentes perire non possumus.	126. 1102. *Si filium misit vt saluet mundũ, certè in eũ credentes, eiq;* charitate perseueranter *adhærentes perire non possumus.*

Adijciuntur hæc, charitate perseueranter.

If God sent his sonne to saue the world, certainely if we beleeue in him, and hold fast by him we cannot perish.	If God sent his son to saue the world, certainely we beleeuing in him, and holding fast by him *by charitie to the end*, we cannot perish.

That the elect called to the state of grace cannot fall out of the same, *Ferus* still teacheth: but still they corrupt and peruert him, as here first by a needlesse addition of *perseueranter, to the end*: for can a man hold fast by Christ, vnlesse he so hold to the end? The *Author* knew well inough, that whosoeuer layeth hold on Christ, Christ also layeth hold on him, and that therefore though a man should let go his hold on Christ, yet Christ will neuer let go his hold on him: therfore as we would willingly admit this word, if it were added for nothing, but for further explanation: so seeing they imply by it, that some may lay hold on Christ, and yet fall quite away from him againe, we must refuse it as a

great

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great corruption of the Authors good meaning. But the second is worse, where they adde the word *charitie: he that by charitie cleaues fast to Christ vnto the end.* Here notorious wrong is done to *faith*, that glorious gift of God. First, perseuerance is ascribed onely to charitie, whereas it proceeds from true faith more properly, yet must it not so much as haue a place and part with charitie. Againe, they say that a man takes fast *hold on Christ by charitie*: whereas *faith* is that onely grace whereby we properly and truly apprehend and apply Christ vnto vs, and then comes charitie as a liuely and true testimonie thereof. But faith must haue no place at all. It is maruell to see how they neuer cease debasing and disgracing faith.

Editio Antuerp. 1556.	Editio Romana. 1577.
127. 544. Quod priùs charitati, hoc nunc fidei ascribit.	127. 1102. *Quod priùs charitati, hoc nunc fidei* eidem charitati coniunctæ *ascribit.*

Adduntur hæc, eidem charitati coniunctæ.

He now ascribes that to faith which afore he did to charitie.	That which afore he ascribed to charitie, he now ascribeth to faith, *being ioyned to the same charitie.*

Still they persecute and disgrace faith, wheresoeuer it cometh in their way, it must not passe without a wipe. Here most maliciously they adde three words to the text, by which they would imply that saluation is not to be ascribed to faith, but being ioyned with charitie, which we willingly allow as Gods truth and our owne doctrine: but they haue a further purpose in it, namely that true *faith* may sometime be without *charitie*, which

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this Author and we denie. Againe which is worse, they will not yeeld *faith* so much in saluation as *charitie*; they allow saluation to be ascribed to charity without adding faith, but neuer to be ascribed to faith but they wil adde charitie. If they reply that faith without charity cannot saue vs, we grant it, but then also much lesse can charitie without faith. Therefore their dealing herein is very vnreasonable.

128. 545. Iterum ascribit charitati *quod fidei aliàs ascripsit*, nempe fiduciam & securitatem coram iudicio Dei.	128. 1103. *Iterum ascribit charitati fiduciam & securitatē coram iudicio Dei.*

Delentur hæc verba, quod fidei aliàs ascripsit.

Here againe he ascribes to charitie that which elsewhere he ascribed to faith, *namely assurance and securitie before Gods iudgement.*	Here againe he ascribes to charitie assurance and securitie before Gods iudgement.

When all things are at the height they fall, onely Romish malice to *faith* still continueth at the full: for here they take away three or foure words which argue the worthinesse and excellencie of faith; and not content to take it away, but giue it vnto charitie, which is either inferiour or at the least but equall to it. This is plaine malice, & an iniury to faith intollerable, not to suffer a man to say that *faith makes a man bold before Gods iudgement.* Can charitie do it, and not faith? or can they not both together do it best of all? why then do they or dare they ascribe that to charitie alone, which the Author in such plaine tearmes ascribes to both? But the whore of Babylon will be ashamed of nothing.

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Editio Antuerp. 1556.	Editio Romana 1577.
129. 545. Hanc fiduciam potissimum præstat fides.	129. 1103. *Hanc fiduciam præstat potissimum* viua fides.

Additur viua.

130. 545. Nihilominus tamen hanc fiduciam ascribit charitati.	130. 1103. *Nihilominus tamen hanc fiduciam* etiam *ascribit charitati.*

Compare these with the last, and you shall see how these men are blinded: in the former they blotted out these words, *Boldnesse before Gods iudgement is ascribed to faith*: and yet here in the very next line they grant that *faith doth principally worke out this boldnesse*, and yet it is ascribed also to charitie. Why should this stand, seeing they put the other out? The Spanish Censors (their brethren in euill) deale more wisely, though more maliciously, for they put out all together for company, as we shall see hereafter.

131 545. Charitatem à fide seiungi non vult Iohannes.	131. 1104. *Charitatem à fide seiungi non vult Iohannes* ad Christianam perfectionem.

Addunt hæc, ad Christianam perfectionem.

Iohn will not haue charitie separated from faith.	Iohn will not haue charitie separated from faith *vnto christian perfection.*

Still the *Author* ioyneth faith and charitie, and still they disioyne them: nay (will some say) they grant they must be ioyned *to Christian perfection*, I answer, that clause is theirs, not the Authors, they haue impudently thrust it into his sentence after his death: but what intend they herein? Would they imply a perfection in this life, which this *Author* neuer did? or that faith and charitie ordinarily are separated, saue in the case of ma-

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king one perfect? or do they meane that a man may be a Christian with the one of them, but not a *perfect Christian* without both? Here is proper diuinitie if it be well examined: for they must needes imply one of these; or else nothing.

Editio Antuerp. 1556.	Editio Romana. 1577.
132. 545. In Euangelio quidem ita loquitur de fide, quasi omnia in sola fide consistant: in Epistola autem ita plerumq; commendat charitatem, quasi omnia in sola charitate consistant. *In the Gospell Saint Iohn so speakes of faith as though all consisted in faith alone: in his Epistle he so commends charity as though all consisted in charitie alone.*	132. 1104. *Delentur: post hæc verba:* religionis & doctrinæ.

This whole sentence is put out: first because it implieth a necessitie for men to reade and conferre the seueral bookes of Scriptures, as being some of them expositors of others: againe, because it makes a true comparison of faith and charitie, and seemeth to inforce that they ought neuer to be separated, but that as those two bookes of God are euer to be read together; so these two graces of God are euer to be ioyned together. See the next corruption.

Editio Antuerp. 1556.	Editio Romana. 1577.
133. 545. Sicut *in Euangelio* charitatem non excludit à fide, sic nec *in Epistola* fidem excludit à charitate.	133. 1104. *Sicut charitatem non excludit à fide, sic nec fidem excludit à charitate.*

Delentur in Euangelio *&* in Epistola.

As in his Gospell *he exclu-*	As he excluded not chari-

ded

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ded not charitie from faith, ſo neither in his Epiſtle *doth he exclude faith from charitie.*	tie from faith, ſo neither excludes he faith from charitie.

If he exclude them not, why then do you? if he conioyne them, why do you ſeparate them vnleſſe it be *to Chriſtian perfection?* But for the preſent corruption, ſee how they put out both the *Epiſtle* and *Goſpell* together. It is wonderfull why they ſhould put out theſe words ſo often and ſo maliciouſly as they do: is it for ſpight to the Scriptures or to faith, or to Chriſt the Author of both? Let God and their conſciences deale it; but howſoeuer, it is a manifeſt wrong to the Author.

134. 545. Ea ſola fides viua *& vera* eſt, quæ per dilectionem operatur.	134. 1104. *Ea ſola fides viua eſt quæ per dilectionem operatur.*

Deletur & vera.

That faith is onely true and *liuely which worketh by loue.*	That faith is onely liuely which worketh by loue.

It is ſtrange to ſee how they are euer ſtriking at faith: here it may not be called *true* faith: what, is there no faith true? can it be a liuely and not a true faith? or rather is this malice to the truth? It is to be feared that they beare ſuch malice to the truth, that they endure not the very word.

135. 545. Charitas radicem, & originem ſuam *ex fide* habet.	135. 1104. *Charitas radicem, & originem ſuam* in fide *habet.*

Pro ex fide, *dicunt* in fide.

Charitie hath his roote and beginning from faith.	Charitie hath his roote and beginning *in faith.*

Here is a ſmall difference, *in* for *ex*, yet a materiall corruption:

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Editio Antuerp. 1556.	Editio Romana. 1577.

ruption: for the Author saith, that charitie hath his root and beginning *from* or *out of faith*, they change it and say *in faith*: his meaning was, that it is a fruite of faith, but they will none of that, and therefore they peruert the words thus craftily: but let it suffice vs, that they are driuen to seeke their proofes by such meanes as this.

136. 545. Nunc fidem nunc charitatem commendat, semper tamen alterum in altero intelligit.	136. 1104. *Nunc fidem nunc charitatem commendat, semper tamen alterum in altero* ad perfectionem Christianam *intelligit.*

Addunt hæc, ad perfectionem Christianam.

Sometime he commends faith, somtime charitie, but he alwaies vnderstandeth the one in the other.	Sometime he commends faith, sometime charitie, yet he alwaies vnderstands the one in the other, *to Christian perfection.*

Here againe the former words *ad Christianam perfectionem*, vnto Christian perfection, are added to the same purpose as afore, *Falsif.* 131.

137. 545. Cùm charitati fiduciam *& securitatem coram Dei iudicio* ascribit, non intelligendum est, quasi *charitas sola*, & citra fidem in Christum hoc possit.	137. 114. *Cùm charitati fiduciam ascribit, non intelligendum est, quasi* charitatis opus, *citra fidem in Christum hoc possit.*

Delentur hæc, & securitatem coram Dei iudicio: *deinde pro* charitas sola, *ponitur* charitatis opus.

When S. Iohn ascribeth boldnesse and assurance before Gods iudgement, *vnto charity, it must not be vnderstood as*	When he ascribeth assurance vnto charitie, it is not to be vnderstood, as though *the worke of charitie* could do it without

though

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though charitie *alone could do it without faith in Christ.*	faith in Christ.

Here forgetting themselues, and what they did in the very same page of the Author (*Falsif.*128.) they put out that which afore they allowed, and in the very same point, wherein afore they allowed it. Thus these men do they care not what, so they may corrupt and falsifie: and which is worse, they still go on to disgrace *faith*, not allowing it to stand in comparison with charitie: for where the Author saith, that *Charitie without faith cannot make a man bold before God*, they for *charitie* say, the *worke of charitie*, as though charitie without faith could. Behold a peece of popish doctrine, that *charitie without faith* is able to make a man bold before the iudgement seate of God.

138. 545. Quomodo nostra opera ex seipsis tantam *securitatem* præstare nobis possent, nisi fides *& fiducia* in Iesum Christum præcedat?	138. 1104. *Quomodo nostra opera ex seipsis tantam* fiduciam *præstare nobis possent, nisi fides in Iesum Christum præcedat?*

Pro securitatem, *ponunt* fiduciam: *deinde deletur*, & fiducia.

How could our workes of thēselues yeeld vs such securitie, *if faith and* full assurance *in Iesus Christ went not before?*	How could our workes of themselues yeeld vs such *assurance*, vnlesse faith in Iesus Christ went before?

First, they put out *securitie*, and for it put in *assurance*, which were not amisse, if he had taken *securitie* in an ill sence: but seeing he takes it not for carelesnesse, but for freedome from feare: it is likely that they intend some euill in this alteration. The other is manifest to be against

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the full assurance of faith, which they can by no means allow, though the Scriptures be cleare in it, and also *Ferus* in this place. Therefore whereas he saith, that faith and *full assurance* in Christ must go before, else we cannot stand with boldnesse before God, they put out *assurance*, and say onely faith in Iesus Christ.

139. 545. Fides & charitas simul hanc fiduciam *& securitatem* præstant.	139. 1104. *Fides & charitas simul hanc fiduciam præstant.*

Deletur iterum hoc vocab. securitatem. *Vide duas falsificationes proximè præcedentes.*

140. 545. Charitas est *fructus* & perfectio fidei.	140. 1004. *Charitas est perfectio fidei.*

Delentur hæc, & fructus.

Christ is the fruite *and perfection of faith.*	Charitie is the perfection of faith.

Here *Ferus* (as plainely as euer *Luther* or *Caluin*, yea as euer *S. Paul* or *S. Iohn*) calleth charitie *a fruite of faith*, which doctrine the present Church of *Rome* will by no meanes endure, and therefore they raze out that word: let the world see how they vse vs: we haue testimonies euen from the best of the Papists, for all our doctrines of any moment, if they did not falsifie the bookes, and blot out sometime the words, sometime whole sentences, sometime whole sections, that make for vs and against them: oh that they wold learne their Catechisme better, and keepe their hands from picking and stealing, and their heads from forging and corrupting!

141. 545. Si spiritum charitatis in nobis sentimus, certi sumus quoòd fides nostra viua	141. 1104. *Si spiritum charitatis in nobis sentimus*, vereq; eam habeamus, *certi sumus*

&

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& efficax est, atque adeò etiam certi sumus, nos securos *esse* & fore coram iudicio Dei.	*quòd fides nostra viua & efficax est: atque adeò etiam certi sumus quòd* illa permanente & perseuerante, securi erimus *coram iudicio Dei.*

Adduntur primò hæc: vereq; eam habeamus: *deinde & hæc*, illa permanente & perseuerante: *tandem deletur vocab.* esse.

If we feele in our selues the spirit of charitie, we are sure that our faith is liuely and working, yea we are assured that we are *and shall be secure before Gods iudgement.*	If we feele the spirit of charitie in our selues, *and haue it truly*, we are sure, that our faith is liuely and working, yea we are assured, that (*that charity remaining and perseuering*) we shall be secure before Gods iudgement.

Here be three falsifications in these few words: first, two additions, the first *needlesse*: for can a man *feele* the spirit of charitie in him, vnlesse he *haue* it: the second is *malitious*, for it argueth a possibilitie of loosing the spirit of God, after a man is truly possessed of it, which this *Author* neuer taught. The third is a razure full of craft and malice against another point of truth, namely, of certaintie of our saluation in this life: for whereas the *Author* saith directly, not onely that we *shall be* at the last day, but *now are*, (after we are truly iustified and sanctified) assured and secured of Gods fauour; they closely and craftily put out the word that argueth the present time, and leaue onely that which speaketh of the time to come: such is their conscience in their dealing with vs.

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142. 545. Vbi fides & charitas in homine *conueniunt*, ita pace & plena *securitate* perfruitur conscientia.	142. 1104. *Vbi fides & charitas* sunt *in homine, ibi pace & plena* tranquillitate *perfruitur conscientia.*

Pro conueniunt, sunt: *pro* securitate, tranquillitate.

Where faith and charitie do concurre *or agree together in a man, there the conscience enioyes peace and perfect* securitie.	Where faith and charitie *are* in a man, there the conscience enioyeth peace and perfect *tranquillitie.*

Here still they shew their malice to faith, no way enduring it should be equalled with charitie: therefore whereas the Author saith, that they do *conuenire*, that is, *meete as friends and companions in a man*; they most maliciously put out that word, which may intimate equalitie, and barely say, *they are in a man*. Again, they put out *securitie* because it is ascribed to faith and charitie, and put in *tranquility*, which is not so much: but if it or more had bene ascribed to charitie alone, they would haue allowed it. And thus we haue fifteene falsifications in one poore page, and all vpon these words, *Herein is the loue of God perfect in vs, that we may haue boldnesse in the day of iudgement*. What a foule deale of trouble haue they procured to the holy mother Church? had it not bin wel S.Iohn had bin better aduised then to haue written thus, as one of her sons saith of some of S.Paules doctrine: or being written, is it not pittie that she hath not power to haue put them out of the Bible, *tanquã scandalosa & male sonantia, & piarum aurium offensiua?* At least I wonder they did not saue all their labour, as their brethren of Spaine haue done; for they in their *Index Expurgatorius* haue taken a shorter course, and haue blotted out the

whole

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whole annotation, which (that we may see the conscience of these pure Papists) I haue thought fit to put downe, whereby also the Reader may see it is no pettie larciny, but hainous theeuery. The text is this:

In hoc perfecta est charitas Dei nobiscum, vt fiduciam habeamus in die Iudicij.

1. The true auncient Copie.

Iterũ ascribit charitati *quod aliàs fidei ascripsit: nempe* fiduciam & securitatem coram iudicio Dei. Et hanc quidem potissimùm præstat fides, quemadmodũ Christus ipse testatur: *Qui credit in me in iudicium non venit.* Iohan.5. Et iterum: *Qui credit in filium Dei nõ iudicatur.* Iohan.3. Nihilominus tamẽ Iohannes hanc fiduciã ascribit charitati: vnde iterum colligitur quod charitatẽ à fide sejungi & separari nequaquam vult. Immo in his duobus non separatim sed coniunctim comprehendit

2. The new Spanish Index. *In litera I. pag. 132. In illa verba:* In hoc perfecta est charitas Dei, &c. Deleatur tota annotatio: *Raze out the whole annotation.* And that the English Reader may see what it is that is razed out, I will translate it into English.

Againe he ascribeth that to charity which elsewhere he ascribed to faith, namely assurance and security before Gods iudgement. And this is especially wrought by faith, as Christ himselfe testifieth: He that beleeueth in me shall not come into iudgement. *Ioh.5. And againe:* He that beleeueth on the Son of God shall not be iudged. *Ioh.3. Notwithstanding Iohn as-*

3. The new Romish Copie.

Iterũ ascribit charitati (1) fiduciam & securitatẽ coram iudicio Dei. Et hanc quidem potissimùm præstat (2) *vna* fides, quemadmodũ Christus ipse testatur: *Qui credit in me in iudicium non venit.* Et iterum: *Qui credit in filium Dei, non iudicatur.* Nihilominus tamen Iohannes hanc fiduciam (3) *etiã* ascribit charitati. Vnde iterum colligitur quòd charitatẽ a fide seiungi nequaquã vult (4) *ad Christianam perfectionem.* Imo in his duobus non separatim sed coniunctim comprehendit totã sum-

totam

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totam summã Christianæ religionis & doctrinæ. *In Euangelio quidem ita loquitur de fide, quasi omnia in sola fide consistant: in Epistola autem ita plerumq; commendat charitatem, quasi omnia in sola charitate consistant.* Cæterum sicut illic charitatem non excludit à fide, sic nec hîc fidem excludit à charitate. Vbicumq; enim de fide loquitur, eam solam intelligit, quæ per dilectionem Dei & proximi se exerit & operatur: ea enim sola fides *vera et* viua est. Vbicumque autem de dilectione loquitur, eam solam dilectionem intelligit, quæ nedum virtutẽ & operationem, verumetiam suam radicem & originem ex fide habet. Ideo nũc fidem, nunc charitatem commendat,

cribeth this assurance to charitie: whence it followeth againe, that hee will not by any meanes haue faith and charity seperated. Yea in these two, not seuerally but ioyntly he comprehendeth the whole substance of Christian doctrine & religion. In his Gospell *he speakes so of faith, as though all things consisted in only faith: in his* Epistle *he so commends charitie for the most part as though all things consisted in charitie alone. But as there he excludes not charitie from faith, so neither here excludes he faith frõ charity: for wheresoeuer he speakes of faith, he vnderstands that alone which declares it self, and worketh by loue of God and of our neighbour, for that faith onely is* true and *liuely: and wheresoeuer he speaks*

mam Christianæ religionis & doctrinæ. (5.) Cæterum sicut charitatem non excludit à fide, sic nec fidem excludit à charitate. Vbicumque enim de fide loquitur, eam solam intelligit quæ per dilectionẽ Dei & proximi se exerit & operatur. Ea enim sola (6) viua fides est: vbicumque autem de dilectione loquitur, eã (7) dilectionẽ inintelligit, quæ nedũ virtutem & operationem, verumetiam radicem suam & originem (8) *in* fide habet. Ideo nunc fidem, nunc charitatẽ commendat, semper tamen (9) *ad perfectionem Christianam,* alterum in altero intelligit. Sic cum hoc loco charitati fiduciã ascribit, non intelligendum est, quasi *charitatis* (10) *opus* citra fidem in Chri-

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ſemper tamen alterum in altero intelligit. Sic cum hoc loco charitati fiduciam & ſecuritatem coram Dei iudicio aſcribit, non intelligendum eſt *quaſi charitas ſola* & citra fidẽ, in Chriſtũ hoc poſſit. Quomodo enim noſtra opera ex ſeipſis tantam ſecuritatem nobis præſtare poſſent, niſi fides *& fiducia* in Ieſum Chriſtum præcedat? Fides igitur & charitas ſimul, & coniunctim hanc fiduciã & ſecuritatẽ præſtant. Fides vt fundamentum, exordium & radix: charitas autem vt *fructus et* perfectio. Iam qui fructum & finem alicuius rei commendat, is exordium & radicẽ non excludit. Et ſi ſpiritum charitatis in nobis ſentimus, certi ſum⁹ quod fides noſtra viua & efficax eſt, atq; adeo

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of charity, he meaneth onely that charitie which hath his vertue and operation, yea his very roote and beginning out of faith. Therefore ſometime he commends faith, ſometime charity, but he always vnderſtands the one in the other. So when here he aſcribes to charitie aſſurance and ſecuritie before Gods iudgmẽt, it is not to be vnderſtood as though onely charitie without faith in Chriſt could do this: for how could our workes of themſelues yeeld vs ſuch ſecurity, vnles faith and ful aſſurãce in Ieſus Chriſt did go before? Therefore faith and charity ioyntly and together do yeeld vs this aſſurance, faith as the foundation, beginning & root, charitie as the fruite and perfection. Now he that cõmends the fruite and end of

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ſtũ hoc poſſit. Quomodo enim noſtra opera ex ſeipſis tantam fiduciam nobis præſtare poſſent, niſi fides (11) in Ieſum Chriſtum præcedat? Fides igitur & charitas ſimul & coniunctim hanc fiduciam (12) præſtant. Fides vt fundamentum, exordiũ & radix: charitas autem vt (13) perfectio. Iam qui finem & perfectionẽ alicuius rei cõmendat, is exordium & radicẽ non excludit. Et ſi ſpiritum charitatis in nobis ſentimus, (13) *vereq́ eam habeamus*, certi ſumus quod fides noſtra viua & efficax eſt, atque adeo etiã certi ſumus quòd *illa* (14) *permanente & perſeuerante*, ſecuri (15) erimus coram iudicio Dei. Vbi enim fides & charitas *ſunt* (16) in homine, ibi pace & certi

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certi sumus nos securos esse, & fore coram iudicio Dei. Vbi enim fides & charitas in homine *conueniunt*, ibi pace & plena *securitate* perfruitur conscientia, nec vel timor, vel augustia, vel desperatio locum habere potest. Huc pertinet quod Christus dixit, *Qui credit in me non esuriet, &c.* Et, *Qui biberit de aqua quā ego dabo ei, non sitiet in æternum.*

any thing, he excludes not the beginning and the roote. And if we feele in our selues the spirit of charitie, we are sure that our faith is liuely and effectual, & withall are assured that we are and shall be secure before Gods iudgement: for where faith and charitie do meete together in a man, there the conscience enioyeth peace and perfect securitie: and neither feare, nor doubtfulnes, nor despaire can haue any place. Hereto belongeth that which Christ saith: He that beleeueth in me shall not hunger, &c. *And,* He that shall drinke of the water that I shall giue him, shall not thirst for euer.

plena (17) *tranquillitate perfruitur* conscientia, nec vel timor, vel angustia, vel desperatio locū habere potest. Huc pertinet quod Christus dixit: *Qui credit in me non esuriet, &c.* Et, *Qui biberit de aqua quam ego dabo ei, non sitiet in æternum.*

All this whole Annotation being about one page, is corrupted in fifteene places at the least by the Romish purgers. But the Spanish Inquisitors not purposing to bestow so much time, haue takē an easier way, and haue put it all out, which is the more vnreasonable because they haue left nothing in the roome of it, and so that verse stands without any exposition. Thus must learned mens writings be vsed at their deuotion: nay I cannot say *thus*, for they neuer haue done purging and altering. Take away this whole page, say the Spanish Papists: nay

let

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let it stand, say the *Romish*, but corrupt it and alter it in fifteene or sixteene places. And what reason haue we to thinke but forty yeres hence when another face is set vpon Poperie, then these Writers must passe a new purgation also, and so there will neuer be an end: for as still in all ages Poperie altereth, so they will alter mens writings, to make them speake for them. Lastly, let the Reader here againe obserue the vnitie which they so much bragge of, when as so many points of doctrine as here are currant in *Romish* Poperie, are all forbidden, damned and extinguished by the *Spanish*, as erronious and hereticall.

143. 545. Charitas timorem expellit, quia fidem, qua Christum vitam, propitiationem & Saluatorem nostrum apprehendimus, probat & cōfirmat certamq; reddit.	143. 1104. *Charitas timorē expellit*, quia peccata remittit, & Spiritus sanctus eam consolatur, testimonium perhibens quòd filij Dei sumus.

Inuertitur ferè tota sententia, & peruertitur Authoris scopus & intentio.

Charitie driueth out feare, because it trieth, confirmes, and makes assured our faith, wherby we apprehend Christ, our life, propitiation, and saluation.	Charitie driues out feare, because *it forgiueth our sinnes, and the holy Ghost doth comfort it, giuing testimonie that we are Gods children.*

Here is as intolerable a falsification as almost euer was imposed on any Author: for all both words and meaning are peruerted, his reason taken away, and another of a different nature put into the roome of it, much excellent doctrine obscured, and many truths of ours defaced. He saith, *Christ is our life and propitiation*, who

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but Papists wold be offended at this? who but Atheists would pull this out? Againe he saith with the truth and vs, that *faith apprehends Christ*, that *charitie, proues, confirmes, and makes our faith assured*: all this put out. And which is worst of all, they giue a reason, almost reasonlesse, whereas the reason that he gaue is most strong and euident: and that which they put in the roome of that they take out, is not sound Diuinitie, but almost blasphemie (without a more then strained interpretation:) for what a speech or proposition in Diuinitie is this, that *charitie remitteth or forgiueth our sinne?* This is more then may be said of faith, or any grace of God, or of all together. It is an old question questionlesse, *Who can forgiue sinnes but God alone?* it seemes the Papists haue found an answer for this question: *who but God?* they answer, *charitie forgiueth sinnes*. If they meane simply as the words are, it is no better then blasphemie, to make a god of Gods gift: if they meane it onely procureth pardon from God, why do they then vse so strange a phrase, which neither the Scripture nor approued Writers haue euer vsed, nor can it possibly receiue that interpretation?

Editio Antuerp. 1556.	Editio Rom. 1577.
144. 545. Quomodo enim timere & trepidare posset is qui credit Christum suam esse vitam, propitiationem, & certissimam salutem? Cor igitur fidens & conscientia intrepida, certum signum est charitatem in nobis esse perfectam.	144. 545. *Delentur: post hac verba, Certamq; reddit.*

For

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Editio Antuerp. 1 5 5 6.	Editio Romana. 1 5 7 7.
For how can he feare or be amazed, who beleeueth Christ to be his life, his reconciliation, and most assured saluation? therefore a beleeuing heart, and a chearefull conscience is a sure signe that charitie is perfect in vs.	All razed and left out.

What a griefe is it to see such a goodly and golden sentence, so worthy and diuine a speech to be blotted out of such mens bookes, as out of the feeling of their hearts had put it downe in writing? And what a strange insolencie is this they take vpon them, to pull out whole sentences and passages out of mens workes? This cannot but be a peece of the presumption of Antichrist: yet if they tooke euill things, it were a matter laudable, but when they pull out of the best, and put either nothing, or that which is euil in the room of it, there is bold theeuerie. And what fault hath Christ, and saluation, and a good conscience, and faith, and charitie made? What euill haue they done to the Romish Church, that they may not keepe their standings in mens writings? are these the enemies which the Romane Church persecuteth? And what is there in this sentence, but a description of the blessed meeting and vnion of these all together working out the blessednes of him that hath them. But it may be there is a question troubleth them, and I well beleeue it: for he asketh, how is it possible he shold fall into feares, or shrinke into vncertainties, who *beleeueth Christ to be his assured saluation?* this pincheth them, for grant it they will not, and answer it they cannot, therefore they take the shortest way, and raze it out of

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the booke. This indeed is the surest way to giue answer to all that is against them.

145. 546. Deus non seruos vult habere, sed filios.	145. 1105. *Deus non seruos* timore *vult habere, sed filios.*

Additur hæc dictio timore.

146. 546. Charitas Christianum vel maximè decet, & ornat.	146. 1106. *Charitas Christianum vel maximè decet, ornat* & perficit.

Adijciuntur & perficit.

Charitie especially beseemes and adornes a Christian.	Charity especially beseemes, adornes *and perfects* a Christian.

Their vnequall and partiall dealing still appeares, as not caring what of the due they take from faith, nor what more then due they giue to charitie. Here they say *it perfects a Christian*, which the Author saith not, but is added by them. Indeed sometime he saith, it is the perfection *of faith*, but neuer the perfection of *a Christian*: for he knew well, that *faith* is that rather then charitie, & *all Gods graces* together rather then faith, *& Christ himselfe* rather then them all, in whom onely is all our perfection that we dare safely stand vnto.

147. 546. Charitas est vnicum illud opus secundũ quod omnes iudicandi sunt.	147. 1106. *Charitas est illa secundum* cuius opera *omnes iudicandi sunt.*

Delentur hæc verba, vnicum illud opus secundum quod, *& substituuntur eorum loco*, illa secundum cuius opera.

Charitie is that onely worke according to which shall all be iudged.	Charitie is that according to whose *workes* all shall be iudged.

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148. 546. Deus nedum suâpte naturâ bonum est, sed & *verum* summumq; bonū est.	148. 1106. *Deus nedum suâpte naturâ bonus est, sed &* ipsum *summumq; bonum est.*

Tollitur hæc dictio verum, *cuius loco substituunt* ipsum.

God is not onely good of his owne nature, but he is the true *and chiefe good.*	God is not only good of his owne nature, but he is the *selfe* and chiefe good.

What a strange religion is this, the professors whereof are such enemies to the truth, that in no case they will abide the very word? they will not endure faith to be called *true faith*; and no maruel, for they wil not suffer God to be called *the true God*, or *the true good*, (all is one, for Gods goodnesse is himselfe.) What a hainous iniury is this to Gods Maiestie? what Christian eares can patienly heare this? saith not the Scripture, all the waies of God are mercie and truth, not onely mercie but truth also? therefore Gods iustice is true iustice, his holinesse true holinesse, his wisedome true wisedome, and so of all; is not then his goodnesse true goodnesse? What a blasphemie is this to Gods maiestie? and what will not these men do to gaine much to their cause, when they do thus impeach the Deitie it selfe for no cause at all that can be discerned? Againe, doth not the Scripture often call God the true God, and by that word distinguish him from false gods? then what a Church and religion is this that permits not God to be called the true God? I know not how this can be excused from damnable and cursed blasphemie; for if God be not good, he is not God; and if goodnes be not true, it is not Gods: then consequently if God be not true goodnes, he is not

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true God. Is this the holy and Catholicke Church that teacheth this doctrine? or rather is not that the false Church who thus obscureth the glory of the true God? but let vs leaue them either to repentance or their damnation: and let vs beseech the true and euer-liuing God, whose wayes are truth, *psa. 25.* and who is the Lord God of truth, *Psal. 30.* to arise and maintaine his owne cause against his enemies, and to giue vs grace and power to maintaine his truth, the very name whereof is so odious to the Romish sinagogue. And thus with hainous iniury to the truth and the true God, they haue made an end of this fourth Chapter.

Finis Capitis quarti, in quo sunt 30. corruptiones deprehensæ.

Ex Capite quinto.

Editio Antuerpiensis 1556.	*Editio Romana 1577.*
149. 547. Primò fides, deinde bona opera doceantur: & ea tamen ipsa, *iterum in fidẽ & fiduciam meritorum Christi dirigantur.*	149. 1107. *Primò fides, deinde bona opera doceantur: & ea tamen ipsa* à fide, charitate & fiducia meritorũ Christi pendére intelligamus.

Delenter hæc verba, bona opera iterum in fidem & fiduciam meritorum Christi dirigantur: *& substituuntur hæc eorum loco,* bona opera à fide, charitate, & fiducia meritorum Christi pendêre intelligamus.

Let faith first be taught, and then good works: and yet let them be directed againe vnto faith and assurance of the merites of Christ.	Let faith be first taught, and then good workes: and yet let vs vnderstand that they depẽd of faith, charitie, and assurance of the merites of Christ.

Here a whole clause of a sentence is put out, and another put in the room of it: that which is put out is plaine and sound Diuinitie, the other is doubtfull: the first giueth the due honour and preheminence to faith which Gods word allots it, and our religion yeelds it, and therefore it is blotted out: the other obscures the the glorie of faith, and inserteth charitie needlesly: and had it not bene for the companie of charitie, they had debased faith much more, as in other places they haue done.

150. 547. *Sunt* alij qui post fidem & cum fide strenuè etiam opera bona *vrgent*: verùm quia *non simul docent in quẽ finem ea ipsa opera dirigenda, &*	150. 1108. Fuerunt *alij qui post fidem & cum fide strenuè etiam opera bona* vrgebant: *verùm quia* necessitatem abijciebant, *alij vero operibus*

quantum

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quantum ipsis tribuendũ sit, causam præbent quòd simpliciores plerique in opera sua confidant, sicque in arenam *ædificant.*	*plus nimio tribuebant, in arenam omnes* ædificabant.

1. Pro præsenti tempore, sunt, vrgent, &c. *ponunt præteritum,* fuêre, vrgebant, ædificabant: *deinde delentur hæc omnia,* quia non simul docent in quem finem ea ipsa opera dirigenda, & quantum ipsis tribuendum sit, causam præbent quòd simpliciores plerique in opera sua confidant: *& substituuntur hæc,* quia necessitatem abijciebant, & alij operibus plus nimio tribuebant.

There be some who after faith and with faith do earnestly vrge good workes: but because they teach not withall to what end they are to be directed, and how much is to be ascribed vnto thẽ, they giue cause that almost all the common people do trust in their owne workes, *and so they build vpon the sand.*	There *were* some who after faith and with faith *did* earnestly vrge good workes: but because they cast away their necessitie, and others ascribed too much to them, they all did build vpon the sand.

Here is a corruption would shame them if they were not past it; the nakednesse and insufficiencie of popish maner of teaching, and many other great abuses in their doctrine and practise, was neuer more truly and liuely discouered then here by the Author: but they are again as craftily and cunningly coloured and concealed. First the Author confesseth there are some that teach insufficiently the doctrine of faith and good workes; and so insufficiently or rather vnsoundly, as they caused the people *to trust in their works: there are such* in our church,

saith

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saith he. No (saith the new book) *there were such* in times past, but now we must not say there are any such, though there be neuer so many. Againe, it is here apparant to the worlds view that the popish teachers do not (generally) teach the true end of good works, nor how much is to be giuen or ascribed to them, yea they erre so fouly this way, that *Ferus* confesseth that almost all their common people *do trust in their owne workes*: all this is as freely confessed by the Author, as it is vniuersally practised in all popish nations. But behold the vniust and vnconscionable dealing of these men; they are ashamed to heare of that they will not amend. Oh that our seduced Papists of England would but think of this, that the Romish Church will do such things as they will not heare of, and blot out all written testimonies of their faults and errors, and yet not reforme the faults themselues! Are they ashamed it should stand written of them, that their people by their teaching *are made to trust in their owne workes?* and yet do they continue to do it? this is height of shamefulnesse. To conclude, let all men obserue here how it is confessed by one of the learnedest, wisest, and best experienced preachers that euer they had, that the doctrine of faith and works is for the most part so taught in all popish Churches, that almost all their common people *do trust in their owne workes*. See the danger of this religion.

151. 547. *Neutri horum* veram docendi Christianè formam modumq; tenent.	151. 1108. Catholici soli *veram Christianè docendi formam modumq; tenent.*

Pro his verbis neutri horum: *dicunt*, Catholici soli.

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Neither of these *do hold the true forme and manner of teaching Christianly.*	*Onely the Catholikes* do hold the true forme and manner of teaching Christianly.

The *Author* had afore specified two sorts of teachers that taught amisse, and here he concludes of them both, that neither of them do teach aright: but our *Romish* Censors, seeing nothing that giues any honour to the Romish Church, they put in of their owne: and leauing out the negatiue, say affirmatiuely, that onely the Catholikes (meaning themselues) haue the true way. See here, hath not the *Romish* Church a very honorable cōmendation, that only she hath the true way of teaching the truth? But alas, the worst man or malefactor in the earth may haue praise enough by this meanes: for who giues it her? not this *Author*, but her selfe. It seemes she hath ill neighbors, that is so lauish in her owne commendations. Thus we see, if the *Romish* Church will couer her shamefull faults, she must raze whole sentences out of her owne Authors, for there they be discouered, and if she will be praysed, (for many points) she must put it into their bookes, for otherwise there is no such thing there. To these shifts she is put daily.

152. 547. Opera non aliunde virtutem habent quam ex fide.	152. 1108. *Opera non aliunde virtutem suam habent quam ex* viua *fide.*
153. 548. Hoc credidit & confessus est Petrus, &c.	153. 1009. *Hoc* viua fide *credidit, &c.*

Additur viua.

154. 547. Quæ Philosophi tradiderunt quia ex fide non procedunt, *nihil prodesse pos-*	154. 1108. *Quæ Philosophi tradiderunt, quia ex fide non procedunt*, non possunt esse

sunt.

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ſunt.	ad ſalutem efficacia.

Pro his verbis nihil prodeſſe poſſunt, *ſubſtituunt hæc*, non poſſunt eſſe ad ſalutem efficacia.

Such things as the Philoſophers did or wrote, becauſe they proceed not of faith, are nothing worth.	Such things as the Philoſophers did or wrote, becauſe they proceed not of faith, *cannot be effectuall to ſaluation.*

Ferus holdeth with vs according to the Scriptures, that *whatſoeuer is not of faith is ſinne*: and therefore thinketh he may ſafely ſay, that ciuill vertues without faith in Chriſt are nothing worth. They know this is true, yet becauſe it giues ſo much honour to faith, they qualifie it as farre as is poſſible, and ſay they are *not effectuall to ſaluation.*

155. 547. Iohannes negotium fidei fuſiùs *aliquantò* tractat, ne quis obijciat quòd fidei quam *in Euangelio* tantopere commendaſſet oblitus, nunc nihil niſi *opera* doceat.	155.1008. *Iohannes negotium fidei fuſiùs tractat, ne quis ei obyciat, quòd cùm* aliâs *fidem tantopere commendaſſet, eam modò oblitus, nunc nihil niſi* charitatem *doceat.*

Deletur vocab. aliquantò : *deinde hæc*, in Euangelio, *& eorum loco ponunt* aliâs, *tandem aufertur* opera, *pro quo* charitatem.

Iohn handleth the matter of faith ſomwhat *the more largely, leſt any ſhould obiect, that he were forgetfull of faith, which he had ſo commended* in his Goſpell, *and did now teach nothing but* workes.	Iohn handleth the matter of faith more largely, leſt any ſhould obiect, that whereas *elſewhere* he had ſo commended faith, now he had forgotten it, and did teach nothing but *charitie.*

Yet againe the Author ſaith, *S. Iohn* commended faith *in his Goſpell*, and yet againe it muſt be blotted out:

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a strange thing they should be such enemies to the vniõ of *faith and the Gospell*: where should faith be found but in the Gospell? and what is the substance of the Gospel, but Christ and faith? And if the Romane Church were not an enemie to one or all of these, they would not vse them so rudely whom God hath so honoured, nor separate them whom God hath ioyned. Thus we haue had sixe falsifications in one poore page: thus haue the *Romish* Paracelsians purged him: but the *Spanish* take an easier course, and make quicker dispatch: for they either negligently or voluntarily passe ouer many of these places, which the Romish haue altered, and yet put out a great deale of that which the *Romish* with some alteration haue let stand: these be their words:

Cap. 5. antequam textum aggreditur, deleantur illa verba, ostendit quòd ea opera, &c. *vsque ad illud*, neq; quicquam prodesse possint.

If the Reader would know what these words be: they are these:

Apostolus ostendit quòd bona opera non aliundè suam vim, virtutem, radicem, & originem habeant, quam ex fide & hoc quidem vel maximè necessarium est. Nam aliàs etiam Philosophi multa de virtutibus tradiderunt, quæ tamen omnia, quandoquidem ex fide non procedunt, mortua sunt, nec quicquam prodesse possunt.	*Delentur hæc omnia in Indice Hispanico.*

The

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The Apostle sheweth, that good workes haue their power, vertue, roote, and beginning from no other then from faith: and assuredly this is most necessarie: for otherwise euen the Philosophers haue taught many things of vertue, all which notwithstanding because they proceed not of faith, are dead, and can profit nothing at all.	All this is razed out in the Index of Spaine.

Let the Reader please here to obserue; first, that the *Iesuites* and *Friers* in *Italie* and in *Spaine* cannot agree about the altering of mens writings. But sometime they will allow what those put out, and againe those will allow what they put out: thus betwixt them both let the world iudge how learned Writers shall be vsed. Againe see here, that the hatred the *Spanish* Censors beare to *faith,* and their desire to disgrace it is such, that they indeuoured nothing but to raze out these words, which describe the praise and worthinesse of it, when in the meane time God suffered them to let stand that, which is the eternal disgrace of their owne doings: for this they confesse, that *their teachers do so insufficiently teach the doctrine of faith and workes, that their common people do for the most part trust in their owne workes.* They of *Rome* say, put out this: nay say they of *Spaine* let it stand, it cannot hurt vs: only put out that which extolleth *faith.*

156. 547. E fide duo illa maxima, innocentia scilicet vitæ, & *charitas* nascuntur.	156. 1108. *E fide duo illa maxima, innocentia scilicet vitæ, &* charitatis opera *nascuntur.*

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Deletur charitas, *& eius loco substituitur* charitatis opera.	
Out of faith those two greatest things do spring, to wit, innocencie of life and charitie.	Out of faith those two greatest things do spring, namely, innocencie of life and *works of charitie.*

Here the Author is plaine and direct with vs, that *charitie springs out of faith*, and not faith out of charitie. This doctrine of ours is one of those which when *Luther* taught, they say, none in all the world held but he and his disciples. But see here one of their best schollers and preachers that the world had in those times (for so doth a learned Papist testifie of him[a]) one who neuer was a disciple to *Luther*; yet in this truth holdeth, preacheth and writeth with *Luther*. But now to take this testimony from vs, they take *Ferus* his bookes and alter them when he is dead: for putting out *charitie*, they say not charitie, but *the workes of charitie proceed from faith*. But marke here how they are taken in their owne snare; for first *innocencie of life and charitie* differ much, and therefore are made two distinct things, one being internall, the other externall, and one the roote of the other, as faith of both: but *innocencie of life and workes of charity* are all one, and hardly can a most curious head make any materiall difference betwixt them; and so here is a plaine distinction without a difference. Againe, they were so hastie to corrupt, that they forget themselues: for the Author teacheth that holinesse of life and charitie are *the two greatest things* next vnto faith: now they put out charitie, and say, that *workes and innocencie of life are the*

[a] *Sixtus Senens. in biblioth. sua.*

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two greatest. If they two be the greatest, then charitie is not so great as they, which I am sure they would not grant: and thus they pull an old house vpon their heads: for if they put out *charitas*, they should also haue put out *maxima*. But as a lyer should haue a good memory, so must falsifiers haue much foresight, least they be *taken in the craftie wilinesse they haue imagined.*

157. 548. Filij Dei sunt qui credunt Iesum esse Christum.	157. 1109. *Filij Dei sunt qui* fide formata *credunt Iesum esse Christum.*

Adduntur fide formata.

They are Gods children who beleeue Iesus to be Christ.	They are Gods children who beleeue *with a firmed faith* that Iesus is the Christ.

Here they adde a needlesse glosse to a plaine text, and yet had they set it in the margent (the glosses fittest place) it had bene tollerable; but when they thrust it into the text, what an iniury is this to the writings of the learned? He saith plainly in the Scripture stile, *He is Gods child who beleeues Iesus to be Christ*: can he speake more plainly? Nay which is more, are not they the very words of the holy Ghost, *He that beleeueth that Iesus is the Christ is borne of God?* why then dare they corrupt not onely the Authors words, but the very word of God? and (which is more) with an vnsound and false glosse: for they meane that charitie is the life, the soule and forme of faith: whereas contrariwise faith is the forme of charitie, and charitie a fruite or a worke of faith, as the Author saith plainly in the next falsification but one.

158. 548. Ex dilectione probatur qui *verè* credunt	158. 1110. *Ex dilectione probatur qui* ex corde *credunt*

&

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& confiteantur Christum.	*& confiteantur Christum.*

Deletur verè, *& eius loco ponitur* ex corde.

By loue it appeares who truly *beleeue.*	By loue it appeares who beleeue *from the heart.*

Still they raze out *truth* and *truly*, if it be ascribed either to God or to faith: is it not strange they should thus hate and auoide this word? sure there is some secret mystery of iniquitie in it.

159. 548. Charitas enim est opus fidei. *Charitie is a worke* or fruite *of faith.*	159. 1110. *Deletur.*

This short and pithy sentence is wholly blotted out, to our great losse and danger if it had not bene espied, but to their eternall shame now that it is discouered. What theeuery, what sacriledge is this to steale out such golden sentences? Are not these Burglars by the law who breake violently into the coffers of other men, and thence steale and cary away their gold and best iewels, and sometime put drosse in the roome of it, and sometime put nothing? Here that is plaine which we noted before in the 158. corruption, that the Author holds (as we do) charitie not to be the forme, but *the fruit of faith.* And such worthy testimonies for the truth and vs as this and many others, in many learned bookes, shal by Gods prouidence stand for euer, when they haue done all they can to raze them out, and to extinguish them for euer.

160. *ibid.* Per fidem efficimur filij Dei.	160. 1110. *Per fidem* viuam *efficimur filij Dei.*
161. *ibid.* Qui Deum diligit	161. 1110. *Qui Deum dili-*

&

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& Christum & omnes credentes diligit.	*git & Christũ & omnes* sic *credentes diligit.*
163. *ibid.* Sola dilectio Dei probat in nobis esse *veram* fidem.	163. ibid. *Sola dilectio Dei probat in nobis esse* viuam *fidem.*

Here be diuerse small alterations, all tending still to some disgrace of faith: but touching the first, it is to be noted, that though that excellent sentence passe here with a little alteration, yet the *Spanish Index* hath more to say to it, or rather indeed hath nothing to say to it, but because it is a proposition commending their grand enemie, *faith in Iesus Christ*, therefore they blot it out, though it be no more, then the very words of holy Scripture, These be their words: *In lit. I. fol.* 132. *in illa verba,* Et omnes qui diligit, &c. *deleatur illud,* Per fidem efficimur filij Dei. * 11.

163. *ibid.* Hinc videmus fidem non esse otiosum quid in homine latens, sed *viuam* quãdam virtutem quæ nunquam non se exerit.	163. 1110. *Hinc videmus fidem* formatam *non esse otiosum quid in homine latens, sed quandam virtutem quæ nunquã non se exerit.*

Additur dictio formata, *& deletur* viua.

Here we see that faith is no idle qualitie lurking in a man, but a liuely *vertue continually working and shewing it selfe.*	Here we that faith (*formed*) is no idle qualitie lurking in a man, but a certaine vertue continually working & shewing it selfe.

Here againe *Ferus* must dance after their pipe, he must say in spite of his heart, that charitie is the *forme of faith*: thus they make him say, who of himselfe saith the contrarie. So afore the 158. and 160. falsifications: but let the Reader obserue here how *Ferus* who was known

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to be a learned, and esteemed a very conscionable Papist, holdeth and teacheth fully as a Protestant in this point, namely, that true *faith* is not idle, but is euer liuely and working: then if we be Heretikes for this, they haue as many Heretickes, as they haue learned honest men amongst themselues, for they all know this to be true. Lastly, see how, when it may any way (as they thinke) obscure faith, they put *liuely* to it: (I am sure an hundred times in one book) yea sometime put out *true faith*, and put in liuely *faith*. But here where the *Author* himselfe, to the great yet due commendation of faith, puts it in, they put it out: what an vnequall course is this?

164. 549. Illis, quia fidem non habent, verè impossibilia sunt præcepta Dei.	164. 1112. *Illis, quia fidem non habent*, *verè* ad salutem *impossibilia sunt præcepta Dei.*

Adduntur hæc, ad salutem: *vt sæpè aliàs.*

To vnbeleeuers, because they haue no faith, Gods commandements are indeed impossible.	To vnbeleeuers, because they haue no faith, Gods commandements are indeed impossible, *to or for saluation.*

What may a man imagine of this addition? the *Author* saith plainely, vnbeleeuers cannot keepe Gods cōmaundements, they say they cannot keepe them *to saluation*: so then it seemes they hold they can keepe them, but not to saluation. This is strange doctrine, that any man can be said properly to keepe Gods commaundements who wants faith and charity, yet it seemes by this and the next, and other corruptions of this nature, the *Popish Church* doth hold it: yea that a man though he want faith and charitie, yet may not onely *obey*, but euen

fulfill

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fulfill Gods commandements, onely with this caution, *not to his saluation.* I do not malice them so much, but that in charitie I am perswaded, if they had better obserued it, they would not haue put it downe.

165. 549. Qui charitate vacuus est, nullum mandatum implet.	165. 1112. *Qui charitate vacuus est, nullum mandatum implet* ad salutem.

Iterum adduntur eadem verba, ad salutem.

He that is voide of charitie, fulfilleth no commaundement.	He that is void of charitie, fulfilleth no commandement of God *to saluation.*

It were good they would explane themselues a little better, how this can be which they teach so often: for he that is without *faith* and *charitie*, if he honour his parents, or kill not, yet he doth it not in obedience to those lawes of God, which commaund the one, and prohibit the other, but vpon other respects: for he would do no lesse, if there were no such law, nor doth he any whit the more for those lawes: and so though he do the thing commaunded, yet because he doth it not with a respect to the law commaunding, he cannot in any Diuinitie no nor in reason be said *to obey*, much lesse to *fulfill* that commaundement of God.

166. 549. Tempore Legis Spiritus nondum erat datus, *atque adeò nec charitas in cordibus hominum diffusa.*	166. 1112. *Tempore Legis Spiritus nondum erat datus:* deleantur reliqua.
In the time of the lawe the Spirit was not giuen, and so charitie was not diffused in the hearts of men.	In the time of the lawe the Spirit was not yet giuen: *the rest is put out.*

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These words of *Ferus* seeme indeed at the first sight to yeeld a harsh doctrine, vnlesse they receiue a very fauourable interpretation. But why might they not rather haue giuen a good sence of them in the margent, then haue pulled them out? At least seeing they put out these words, *Charitie was not diffused in the hearts of men in the time of the lawe*, why do they spare the other? *In the time of the lawe, the spirit was not giuen*: for neither is that true without a gentle and mild construction.

167. 549. Sub Mose solo spiritu seruitutis & timoris ducebãtur, qui spiritus legẽ nõ implet.	167. 1112. *Solo spiritu seruitutis & timoris ducebantur, qui* spiritu *legem non* implebant.

Aufertur sub Mose, *&* *mutatur* spiritus *in* spiritu, *&* implet *in* implebant.

Vnder Moses *they were led onely with the spirit of seruitude and feare*, which spirit fulfilleth not the lawe.	They were led onely with the spirit of seruitude & feare *who fulfilled not the lawe in the spirit.*

The words are quite inuerted to another purpose then the Author had: and are put downe in such a fashion as hardly do they yeeld any good matter, & scarce good sence: I suspected there was some fault in the Printer, but I looked the *Errata*, and find no such matter: therefore it were well they would explane themselues, and if they will needes change mens writings at their pleasure, yet that they would vse a little more discretion, then to do it they care not how absurdly.

168. 550. Ex Deo natus vincit mundum, non propria virtute, sed per fidem.	168. 1114. *Ex Deo natus vincit mundum, non propriâ virtute sed per* viuam *fidem.*

Additur dictio viua.

He that is borne of God,	He that is borne of God, ouer-

ouer-

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ouercometh the world, not by his owne power, but by faith.	cometh the world, not by his own power, but by *liuely* faith.

We loue and allow this word *liuely*, and teach the matter of it as wel and willingly as they do; yet we hold that they deale corruptly in adding it, becauſe they alwayes when they adde it intend no praiſe to *faith*, but cloſely to *charitie*; and ſo in ſhew they adde to faith, and indeed do take frō it: for they hold that charity giues life vnto faith, whereas it ſhewes there is life in faith, but giues it not. But ſee the next, for it is to the ſame purpoſe.

169. 550. Meritò fidei victoria tribuitur.	169. 1114. *Meritò* formatæ *fidei victoria tribuitur.*

Additur dictio formatæ.

Worthily is victory aſcribed vnto faith.	Worthily is victory aſcribed to *formed* faith.

Here ſtill is added the needleſſe and vnſound diſtinction of faith *formed*: for take *formed* in the right ſence, and the Author neuer meaneth any other but a liuely or a *formed* faith; but as they vſe it it is vnſound, for charity is not the *forme* but the *fruite* of faith. But beſides this I would here deſire the Reader to obſerue their vnequall dealing betwixt the Scriptures and the Authors who comment vpon the Scriptures: to this end let vs ſee the whole context. The Author ſaith, *He that is borne of God ouercometh the world, not by his own power, but by faith. This* (ſaith S. *Iohn*) *is the victory which ouercometh the world, euen our faith, and worthily is this victory aſcribed to faith.* They ſay, He that is borne of God ouercomes the world not by his owne power, but by *liuely* faith: This (ſaith S. *Iohn*) is the victory which ouercomes the world, euen our faith, & worthily is this victory aſcribed to *formed* faith.

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See, are not the Authors words the very words of Scripture? why then dare they offer this iniury to the Scriptures? For indeed this addition (if one reade the whole context) is a wrong reaching to the holy text it selfe: for if the Scripture speake plainely, the Author doth; and if the Author need this addition, surely the Scripture also doth.

170. 550. Fides in omnibus aduersis suggerit consolationes.	170. 1114. *Fides* viua *in omnibus aduersis, &c.*
171. 550. Fide omnia vincimus.	171. 1114. *Fide* viua *omnia vincimus.*
172. 553. Alius fructus fidei certa fiducia.	172. 1120. *Alius fructus* viuæ *fidei certa fiducia.*
173. 553. Vide quantum in fide nobis situm sit.	173. 1120. *Vide quantum in* viua *fide nobis situm sit.*

Here still in foure places the word *liuely* is added to faith, but so as it shall take away all life from faith, and leaue it a dead faith, but for the life that charitie giues it; for such is their meaning: for if they meant onely that faith sheweth his life by charitie, we should well allow the doctrine, though not the corruption of the Authors text.

174. 550. Vincimus mundum *sola fide* in ipsum Christũ.	174. 1114. *Vincimus mundum* viua fide *in ipsum Christũ.*

Pro sola fide, *dicunt* viua fide.

We ouercome the world only by faith *in Christ.*	We ouercome the world *by liuely faith* in Christ.

Here is a pittifull iniury offered to the Author, more to vs, most of all to the truth. The Author saith diuinely (as diuine S. *Iohn* hath taught him) that *we ouercome the world*

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world onely by our faith: they corruptly raze out *onely*, and put in *a liuely faith*. What an enuie is this to *faith*, to take away his moſt due commendation? what a wrong is this to vs of this teſtimonie? what cauſe in the world may not be made good by this means, by razing out the records that make againſt them? But for the matter it ſelf the moſt wrong is to the truth: for can any thing ouercome the world but faith? ſure I am the Scriptures name faith, and no other: let them name what grace they can which is able to ouercome the world. If they ſay that patience, charitie, humilitie, conſtancie ouercome the world: true, but they ouercome the world by faith, and no otherwiſe. And ſee ſtill faith is that alone whereby we ouercome the world: why then ſhould faith haue this diſgrace, and the truth this wrong? And here let the Reader pleaſe to obſerue how cunningly and cloſely he ſhould haue beene couſened if this had not beene diſcouered: for he that readeth *Ferus* of the new edition, and in it this ſentence, *We ouercome the world by a liuely faith*, would preſently thinke it a good and godly ſpeech, and neuer imagine the Author had any wrong: but then looke into the old and true bookes, and the caſe is altred, for there it is ſaid, *By faith alone we ouercome the world.* Here is great difference, for theirs doth ſo cōmend faith as it alſo admits any other to be fellow with it; but this excludes all other: *A liuely faith may ouercome the world*, and that hinders not, but that other things may do ſo alſo. But if faith *alone* do ouercome the world, then no other can do it. So great a difference is there in a little change: and ſo great vantage hath the Romiſh Church

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against vs, if they may deale thus with mens writings.

175. 550. Iohannes fidei duo hæc connectit & ſubſtituit, dilectionem Dei & proximi, & victoriam mundi.	175. 1115. *Iohannes* iuſtificanti *fidei duo hæc connectit & ſubſtituit, dilectionem Dei & proximi, & victoriam mundi.*

Addunt hoc vocabulum iuſtificanti.

S. Iohn ioynes theſe two vnto faith: loue of God and our neighbor, and victorie of the world.	S. Iohn ioynes theſe two vnto *iuſtifying* faith, loue of God and our neigbour, and victorie of the world.

A needleſſe addition: for of what faith did he ſpeake of all this while but iuſtifying faith? yet withall we are glad, that they allow any faith to be a iuſtifying faith: for it is more fauour then ordinarily they giue it, I am ſure not once more in the whole booke.

176. 550. Ex his duobus fides probatur eſſe viua & *vera.*	176. *Ex his duobus fides probatur eſſe viua &* efficax.

Pro viua & vera, *ſubſtituuntur hæc*, viua & efficax.

By theſe two faith is proued to be liuely and true.	By theſe two faith is proued to be liuely and *effectuall.*

Still the *falſe Church* cannot abide *true faith*: ſurely there is ſome notable myſterie laid vnder this, that they are ſo farre fallen out with this word: for it appeares not to be done onely in reſpect of faith, in aſmuch as if it be giuen to God, (as if he be called *true goodneſſe*, &c.) they raze it out there alſo. See the ninth falſification.

177. 550. Ea fides quæ ſe nec per charitatē exerit, nec mundum vincit, ſed à mundo & carne vincitur, nec viua *nec vera* fides eſt.	177. 1115. *Ea fides quæ ſe nec per charitatem exerit, nec mundum vincit, ſed à mundo & carne vincitur* non viua *fides eſt.*

Pro nec viua nec vera, *dicunt* non viua.

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That faith which neither sheweth it selfe by charitie, nor ouercomes the world, but is ouercome of the world and the flesh, is neither true nor liuely faith.	That faith which neither sheweth it selfe by charitie, nor ouercometh the world, but is ouercome of the world & the flesh, is *not liuely faith.*

See here the strange doctrine and dealing of the Romish Church: the *Author* saith, faith that workes not by loue, *is neither true nor liuely*: they blot out true, and say *it is not liuely*: so then by the Romish doctrine it may be *true faith*, and yet be *without charitie*: this is a monstrous abuse of faith, and a wrong to the *Scripture*, which saith, that *faith* is so farre from being *true*, if it worke not by charitie, that it is a *dead* faith, that is, no faith at all, but a bare name and shadow.

178. 552. *Summum* exhibet honorem Deo qui infallibilem ei veritatem tribuit, & totâ fiduciâ verbo eius innititur.	178. 1119. *Exhibet honorem Deo qui infallibilem ei veritatem tribuit, & totâ fiduciâ verbo eius innititur.*

Deletur dictio summum.

He giues the highest *honour to God, who ascribes to him infallible truth, and resteth vpon his word with all assurance.*	He giues honour to God, who ascribes to him infallible truth, and rests vpon his word with all assurance.

The *Author* saith, to beleeue in God is to giue him the chiefe honour. So say we also, for so the Scripture teacheth vs, and reason yeeldeth no lesse: for not to beleeue any credible man vpon his word, is the greatest wrong and dishonour that can be offered him: but these censorious *Papists* allow not a man to write thus; and if he do, it must be razed out: it is honour (say they) but it is not the *chiefe* honour, yet so saith the *Author*. But

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for the matter, is it not the chiefe honour that can be giuen to God, to beleeue his word, and to rest vpon him? then, what is greater? It is vnreasonable to deny this to be the chiefe, vnlesse they can shew what is aboue it. But in their owne consciences they know there is nothing aboue faith, and such things as they make the world beleeue to be aboue it, they are ashamed to name.

179. 553. Hæc duo vel maximè inculcat Iohannes, quòd per fidem vitam habeamus, idque per solum Christum.	179. 1119. *Hæc duo vel maximè inculcat Iohannes, quòd per fidem* formatam *vitam habeamus, idq; per solum Christum.*

Adijcitur dictio formatam.

These two things especially doth Iohn vrge, that by faith we haue life, and that by Christ alone.	These two things especially doth Iohn vrge, that by faith *formed* we haue life, and that by Christ alone.

Here is a holy and Christian speech, as any Protestant in the world could speake, that we haue life *onely from Christ*: and from Christ *onely by faith*: but they thrust in a word, and say *formed* faith, and thereby wold make that sentence theirs, which was spoken and written for the truth and vs: yet for the matter, we allow it to be true, as the words sound, but not as they corruptly intend them. Concerning which point see aboue, *Falsif. 158. 160. and 164.*

180. 553. Nemo igitur quicquam *sibiipsi* ascribat. Christus factus est nobis à Deo iustitia, sanctificatio & redemptio.	180. 1119. *Nemo igitur quicquam* nudis proprijs viribus *ascribat. Christus factus est nobis à Deo iustitia, &c.*

Deletur sibiipsi, *cuius vice ponuntur hæc,* nudis proprijs viribus.

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Let no man ascribe any thing to himselfe: *Christ is made to vs of God righteousnesse, sanctification, and redemption.*	Let no man ascribe any thing *to his owne bare strength*: Christ is made to vs of God righteousnesse, &c.

Here is a substantiall falsification: no Protestant can speake more absolutely for the honour of Christ and the casting downe of mans nature, then this Author here doth. But so wholsome & daintie a dish of meate, cut vp by these Romish caruers, is become poison. Such good meate God sendeth, but such cookes and caruers, I feare the diuell sends. Let no man ascribe any thing *to himself*, saith the Author: Let no man ascribe any thing *to his owne bare & naked strength*, say they. See, could they haue spoken more barely, or rather more badly? could they possibly haue giuen lesse to Christ if they will giue him any thing at all? or more to mans selfe? For when they teach man to giue nothing to his owne bare strength; they imply, a man may giue much to his owne strength assisted by grace. Thus, here is popish doctrine: A man meerly of himself can do nothing toward saluation: but by grace from Christ he may merit heauen, and consequently be a sauiour to himselfe. We contrariwise say with *Ferus*, Let no man ascribe any thing at all to himself, but all his meriting to Christ, who is made to vs of God righteousnesse and redemption. Let any man iudge whether of these is the safer way.

181. 553. Hæc regeneratio conseruat pium.	181. 1121. *Hæc regenerationis* gratia si retinetur *conseruat piũ.*
182. Fide efficitur Filius Dei, fide mundatur à peccatis.	182. *Fide* & gratia *efficitur Filius Dei, mundatur à peccatis.*
183. Fide conseruatur in	183. *Fide* & gratia conser-

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adepta iustitia.	uare potest *adeptam iustitiam.*
184. Fide vincit mundum, carnem, & diabolum.	184. *Fide* & gratia *vincit mundum, carnem, & diabolum.*
185. Fide etiam post lapsum resurgit, ideo nec Satan eum tangere potest.	185. *Fide etiam* adiuuatur vt *post lapsum resurgat, ideo* gratiã habens, *nec Satan eum tangere potest.*
Regeneration preserues the godly man.	*The grace of* regeneration *if it be kept* preserues the godly mã.
By faith a man is made Gods child, by faith he is cleansed from his sinne.	By faith *and grace* a man is made Gods child, and clensed from his sinne.
By faith a man is preserued in the righteousnesse formerly attained.	By faith *and grace* a man *may preserue* his righteousnes formerly attained.
By faith a man ouercometh the world, the flesh, and the diuell.	By faith *and grace* a man ouercomes the world, the flesh, and the diuell.
By faith a man riseth againe after a fall, therefore Satan cannot touch him.	By faith a man *is holpen to* rise again after a fal, therfore *hauing grace* Satan cannot touch him

Here be fiue foule falsifications altogether, all tending to the deepe disgrace of faith, and some of them mingled with other poison also. The first addeth the word *grace* needlesly, and withall denieth the certaintie of a holy mans estate, which the Author teacheth as euidently as we. True sanctification *preserues* a holy man, saith he: True, say they, *if it be kept*: as who say, it may quite be lost againe, which this Author neuer taught. Thus men must say what they will haue them, or else their bookes must to the fire. In the second, third, and fourth, *grace* is againe added without cause and to no purpose; for faith

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is neuer without grace, nay it is that fountaine and roote that giues the true life to all grace, as this Author teacheth in many places: therefore if *faith make vs Gods children*, and *purifie vs from sinne*, and *preserue vs in the state of grace*, and *ouercome the world*, and *raise vs after a fall*, (al which the Author here affirmeth of faith) then to say faith and grace doth all these, argueth nothing but a purpose to disgrace faith. And here let it be obserued, that they will by no meanes vse the Scripture phrase, nor giue that vnto faith which the Scripture doth in plaine tearmes. The Scripture saith, *By faith we are made Gods childrẽ*: they adde to it, *by faith and grace,&c.* The Scripture saith, *By faith we are purified*, Acts 15.19. they adde to it, *by faith and grace,&c.* The Scripture saith, *By faith we ouercome the world*, 1.Ioh.5: they adde to it, *by faith and grace,&c.* These be the Authors words, and these be the very Scripture words: so then vpon the matter they do not corrupt him, but rather the Scripture it. Whither wil their presumption come in the end, who already do offer this to the holy Scriptures? Let the Reader also obserue the wonderful spite they beare to faith: for the Author here giues not one iot to it more or in more words then the Scripture doth, yet will they not endure it; but they go further, and do much wrong vnto other truths also. In the third, the Author saith, *Faith preserues a man in his righteousnesse obtained*: they say, by faith *and grace he may preserue* his righteousnes: the first implying a certaintie, the latter a doubtfull vncertaintie of standing in grace, yea making a possibilitie to fall both from faith and all grace. In the last the Author saith, *faith raiseth a*

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man after a fall: nay, say they, *it helpes him that he may rise.* This needed not, saue that they desire to obscure the glory of faith: for who knows not, that in regard of God, faith and all other graces are scarce worthy to be called *helpes?* and withal, their words as they haue placed them imply an vncertainetie, whether a man first being in the state of grace, and after falling, shal euer rise againe or no; which the Author neuer doubted of. Thus do they corrupt the cleere waters of holy doctrine. And which is worst of all in the last words, whereas the Author saith, *hauing faith Satan cannot hurt him*: they blot out faith, and say, *hauing grace* Satan cannot hurt him. First, what malice is this to faith: for is it not faith whereof the Apostle saith, *that it is able to driue away all the fiery darts of the diuell?* Eph.6.16. This is then to take frō faith that which is due vnto it. Then what wrong is this to the Scripture and the truth it selfe. The Scripture giues this glory to faith: they to grace, excluding faith. And for the truth of the matter it selfe, do they meane that any grace or all grace can without faith preserue a man from the diuell? or any grace so much as faith? why then should they raze out faith in this sort, and take away that honour which God himselfe hath giuen it? But whilest the Romish doctrine stands as it is, faith and they will neuer be friends. But it may seem strange that they should thus apparantly oppugne faith: whersoeuer they find it, as though it were their chiefest enemy, some will say there is litle pollicie in doing it so openly; but sure I am there is litle honestie to do it at all. And I dare say in one volume of this Author, the Romish Church 500. times either razeth out

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the word and name of faith, or takes something from it, or addes something to it that may disgrace it. A pitifull thing, that the glory and credite of their Religion should be sought by the dishonor of faith in Iesus Christ, which I know not how it can be but with dishonour to Christ himselfe.

186.553. *Diabolus* interdum ad casum impellit iustos.	186.1121. *Etiam interdum cadunt iusti.*

Supprimitur hic Diabolus *& eius impulsio.*

The diuel sometime enforceth the iust to fall.	Euen the iust do sometimes fall.

Here the diuell is spared to his great credit.

What may they meane by this? is not the *diuell* a tempter and prouoker to sinne? and is he not guiltie of all the fals of all good men in the world? is it not his desire and his solace to procure them to fall? What fauor then is this to the diuel to conceale his name herein, and to deliuer him from this iust blame? In this booke are many falsifications that touch *faith*, and they all tend to the disgrace of it, but not one to giue it more praise: yea many touching *Christ* himselfe, all tending to the disparagement of his meriting and satisfactions, but not one that giues him more honour then the Author did. Onely the *diuell* finds this fauour with the *Romish* Church, that there being but one word displaying his iust reproch, they raze it out for him, and so couer his deserued shame. Is not this strange, that the Diuell should receiue such kindnesse from the Church of Rome? what may the world thinke of this, but that they are greater friends with him, and hold their state more beholden to him, then to faith in Christ Iesus?

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187. 554. Magnum inter credentes & non credentes discrimen facit Iohannes.	187. 1121. *Magnum inter* viua fide *credentes, & non* viua fide *credentes*, vel omninò non credentes, *discrimen facit*.

Bis addunt viua fide, *& semel* vel omninò non credentes.

Iohn makes great difference betwixt beleeuers and not beleeuers.	He makes great difference betwixt beleeuers *with a liuely faith*, and not beleeuers *with a liuely faith, or such as beleeue not at all.*

Here a plaine speech of the *Author* is by them inuolued into so many obscurities of needlesse distinctions, additions, and amphibologies, as a man can scarce tell what to make of it.

188. Mundus in maligno positus est, ideo *non potest non peccare.*	188. 1121. *Mundus in maligno positus est, ideò* non cessat à peccato.

Pro non potest non peccare, *dicunt* non cessat à peccato.

The world is setled in wickednes therefore it cannot but sinne.	The world is setled in wickednesse, therefore it *ceaseth not from sinne.*

Here they end as they begunne, namely, with a substantiall falsification: the *Author* teacheth truly (as we do) that the world without grace *cannot but sinne*, they mollifie this and say it *ceaseth not from sinne*: thus is the power of Gods grace disparaged, and the glorie of it obscured by that Church, which in the leafe afore did falsifie the *Author* to do the *diuell* a pleasure Here is a true *Romish* tricke: the *Author* speakes iustly to the disgrace of the *diuell*, and it must not stand, but when he speakes

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to the magnifying of Chriſt, his merits or his grace, that muſt be obſcured. They might as well ſay, they will be friends with the diuell, and fall out with God and his grace, with Chriſt and his merites. And thus they end their corrupting of this booke: we may ſay, *finit infeliciter*, for it is an vnhappy end, which both begins and ends to the diſhonour of God and truth. And now this little book is paſt their pikes, but not without many a wound, ſo rackt, and ſtretcht, and martyrd, and hewd, and hackt, as the father of it if he were aliue would ſweare it were not his: and ſo purged as there is ſcarce one drop of any good humour left in it. A ſtrange thing, the booke conſiſts of little more then halfe a hundred leaues in octauo, and is by them falſified in almoſt 200. places. Now let the Chriſtian world iudge of the truth and honeſtie of that Church. God in his mercie reforme it, or confound the euill of it. Amen.

Finis Capitis quinti, in quo deprehenduntur plus minus 40. falſificationes.

THus they haue done, and yet they haue not done: they haue done the booke, and purged it in more places then it hath pages, twiſe told. But the booke hath an Index or a Table, they muſt haue a ſaying to that alſo. They haue a rule in their inſtructions giuen by the Pope vnder his bull to all Booke-purgers, on this maner: *Expurgatores librorum circumſpicere omnia & attentè notare debent, non ſolùm quæ in curſu operis manifeſtè ſe offerunt, ſed ſi quæ in ſcholijs, in ſummarijs, in marginibus, in*

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Indicibus librorum, in Præfationibus, aut in Epiſtolis Dedicatorijs, tanquam in inſidijs deliteſcunt: That is: The purgers of bookes muſt not onely purge the body of the booke, but muſt alſo ſhaue the haire, and pare the nailes, and cut off warts; they muſt looke into the very *Tables*, and ſee if there lurke not there ſome peece of truth, ſome traitor to the Romiſh State: and if there do, then bring them out to execution. The *Purgers* to whoſe care this *Author* was committed, not forgetting their duties in this caſe, haue ſo dealt with this their poore *patient*, they haue ſearched into his Table: And ſo diligent are they, that in ſo little a Table of ſo little a booke, they haue found matter that needes to be purged. Good Phiſitions which wil not leaue the leaſt corruption in the cloſeſt corner.

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In litera F.	In litera F.
190. Fides vbi nulla eſt, ibi nec *Deus* eſt.	190. *Fides vbi nulla eſt, ibi nec* charitas *eſt.*

Deletur nomen Dei, *& eius loco ſubſtituitur* charitas.

Where there is no faith, there God *is not.*	Where there is no faith, there is not *charitie.*

And why ſhould Gods name be here put out, and charitie put in his roome? Is it not true that the Author ſaith, that where there is no faith, there God is not? All men know the Author meant not to exclude Gods power

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wer or preſence, which is euery where, and vpholdeth all things; but the leaſt child can tell, that he vnderſtandeth the comfortable preſence of his *Grace*: in which ſence it is a moſt true and proper ſpeech, that *where faith in Chriſt is not, there God is not*. Why then ſhould either *Gods* name haue the diſhonour to be razed out, or *faith* the wrong to be ſo vnworthily ſeparated from God? But faith muſt fare ill at their hands where-euer they meete with it, yet faith is euen with them, for it is fled out of almoſt all their dominions, inſomuch as hardly ſhall a man find any faith in Chriſt left amongſt them, and but a little faithfulneſſe to man.

In litera I.	In litera I.
191. Iuſtitia noſtra quando erit *perfecta.*	191. *Iuſtitia noſtra quando erit* conſummata.

Pro perfecta, *dicunt* conſummata.

When our righteouſneſſe ſhall be perfect.	When our righteouſneſſe ſhall be *conſummate.*

For *perfect*, they ſay conſummate: which they do becauſe they hold it may be perfect in this life, (which the *Author* neuer held.) Looke into the ſame corruption in the text it ſelfe, *ſuprà Falſif.* 52.

In litera P.	In litera P.
192. Peccatorem cum Deo reconciliare ſoli Chriſto competit.	192. *Peccatorem cum Deo reconciliare* proprijs meritis *ſoli Chriſto competit.*

Adduntur hæc proprijs meritis.

To reconcile a ſinner to God, belongs to Chriſt alone.	To reconcile a ſinner to God *by his owne proper merits,* belongs to Chriſt alone.

This falſification in the *Table*, is the ſame with that

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which is in the *booke* (*cap*. 20. *falsif*.) and in both places they adde these words *proprijs meritis*, granting, that by their doctrine others (then Christ) may reconcile a sinner to God, but not by their owne merits. In both places the *Author* giues *Christ* the due praise and whole honour of a true Sauiour: and in both they clippe it in peeces, and share one part to Christ, and the other to creatures. But for the matter looke the falsification in the booke. If any aske, why they cannot be content to corrupt the *booke*, but the *Table* also: the answer is readie, that many will looke ouer the *Table*, who will neuer reade the whole *booke*, therefore to meet with them who reade the Table, the Table must be altered: and to meet with them who reade the booke, the whole booke must be corrupted. Thus they will meete with the Reader at all hands: so wise are they and carefull in their kind.

In litera P.	In litera P.
193. Pœnitentia strenuè agenda, sed in fide *vel* fiducia meritorum Christi.	193. *Pœnitentia strenuè agenda, sed in fide* & *fiducia meritorum Christi.*

Pro vel, *ponitur* &.

Repentance is to be performed seriously, but in faith, or assurance of Christs merits.	Repentance is seriously to be performed, but in faith *and* assurance of Christs merits.

Here is a priuie forgerie, and a close conueyance, little done in shew, but much effected for &, *vel*: for *or*, *and*, and yet by this meanes a substantiall falsification is committed. For whereas we teach as the *Author* doth here, that faith in the nature of it, is an assurance of Gods loue, and of Christs merits to be ours, and therefore

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fore ſaith, *in faith or aſſurance*, making them both one: they contrariwiſe ſay, that there may be faith, where there is no aſſurance, yea that *doubting* may be in faith: and that aſſurance belongs not to faith, but is another diſtinct grace, and a peculiar gift of it ſelfe. And to this corrupt end they depraue the *Author*, and make him ſay *in faith and aſſurance*, making them two diſtinct and different things. And let them not cauill, becauſe I call it the *Authors*, being but in the Table: for though it be not certaine that the *Author* made the Table, yet the very ſame words that be here in his Table, are alſo in the booke it ſelfe, *fol.* 511. And laſtly, which is moſt ſtrange, theſe *Cenſors* are ſo ſharpe, that though either by their owne ouerſight or the Printers negligence, it is in their new Edition *Vel fiducia* (*pag.* 1034.) as in the old, yet it muſt not paſſe ſo, but they reforme it in the Table, and make it *& fiducia*.

In litera S.	In litera S.
194. Sanctificare ſeipſum eſt non peccare.	194. *Sanctificare ſeipſum eſt, non peccare* & facere bonum.

Adduntur & facere bonum, *vide falſif.* 64.

Thus they haue done with the booke and the Table, and yet they are not ſatisfied, they haue ſomething to ſay euen to the very text which the Author vſeth, wherin if he haue not followed moſt preciſely the *vulgar*, which they pleaſe to commend to the world as the onely *authenticall* Tranſlation: tranſlation ſay I? nay the onely authenticall *text* of holy Scripture, he muſt be ſure to heare of it. They haue a Canon in the conuenticle of Trent which runs thus:

Ex Indice.

Editio Antuerp. 1556. | Editio Romana 1577.

Con.Trid.sess.4 decret.2.can.1. *Sacrosancta Synodus statuit & declarat, vt hæc ipsa vetus & vulgata editio, &c. in publicis lectionibus, &c. & expositionibus pro authentica habeatur, & quod eam nemo reijcere quouis prætextu audeat vel præsumat.*

The Councell ordaineth and declareth, that the old vulgar edition shall be holden authenticall in publicke lectures and expositions, and that no man dare or presume to refuse it in what pretence soeuer.

Now though this was written by the Author eighteene yeares afore the promulgation of the Canons of Trent, (for he preached these sermons in 1550. and the Canons of Trent were confirmed by the Pope in 1564) yet he must not be suffered to vary one word from that translation, nor to follow any edition but that which diuers learned learned Papists haue iudged to be insufficient, and in some places false[1]: and if he do, he must be corrected, and his bookes altered according to that edition.

[1] *Oleaster in Pentateuch. Lyra. Caietanus. Lucas Brugens. Valla.*

The variation of the text through the whole booke.

In Capite primo.

Editio Antuerp. 1556.	Editio Romana. 1577.
*Vers.*4. Hæc scribimus vt gaudeatis.	Vers. 4. *Hæc scribimus vobis vt gaudeatis.*
5. Tenebræ in Deo *nulla sunt.*	5. *Tenebræ in eo* non sunt vllæ.
8. Si dixerimus *quod* peccatũ non habemus.	8. *Si dixerimus* quoniam *peccatum non habemus.*
9. *Idem in versu 9.*	

In Capite secundo.

*Vers.*2. Ipse propitiatio est, &c.	Vers.2. *Ipse* est propitiatio, &c.
Ibid. Non pro nostris tantum.	Ib. *Non pro nostris* autem *tantũ.*
3. Si *præcepta* eius seruamus.	3. *Si* mandata *eius seruamus.*

Qui

Ex Indice.

Editio Antwerpiensis. 1556.	Editio Romana. 1577.
4. Qui dicit se nosse *Deũ*,&c.	4. *Qui dicit se nõsse* eum,*&c.*
Ib. Et mandata eius nõ *seruat.*	Ib. *Et mandata eius nõ* custodit.
Ib. In *eo* veritas non est.	Ib. *In* hoc *veritas non est.*
6. Qui dicit se in *Christo* manere.	6. *Qui dicit se in* ipso *manere.*
8. Verum lumen *nunc* lucet.	8. *Verum lumen* iam *lucet.*
11. Nescit quò *vadat.*	11. *Nescit quò eat.*
12. Remittuntur vobis peccata *vestra.*	12. *Remittuntur vobis peccata.*
16. Omne enim quod est in mundo.	16. Quoniam *omne quod est, &c.*
18. *Atque hinc* scimus.	18. Vnde *scimus.*
19. Ex nobis *exierunt.*	19. *Ex nobis* prodierunt.
21. Non scripsi vobis quasi ignorantibus, sed quasi scientibus veritatem.	21. *Non scripsi vobis quasi ignorantibus veritatẽ, sed quasi scientibus* eam.
25. *Nempe* vitam æternam.	25. *Vitam æternam.*

In Capite tertio.

Vers. 3. Omnis qui habet hanc spem, sanctificat *seipsum.*	Vers. 3. *Qui habet hanc spem, sanctificat, &c.*

Yet the vulgar saith, *sanctificat se*, but they put out *seipsũ*, & put not in *se*. Why do they this, is it the Printers fault? why then is it not amongst the Errata? sure I am, it deserues to be, for there are many much lesse. If it be no fault of the Printer, but a wilfull alteration, then see their presumption, who take out words out of the text of Scripture, yea euen out of their owne vulgar edition.

9. Omnis qui natus est ex Deo *non peccat.*	9. *Omnis qui natus est ex Deo* peccatum non facit.
10. Filij Dei & diaboli.	10. *Filij Dei &* filij *diaboli.*
14. Nos scimus quoniam de morte translati sumus ad vitam.	14. *Nos scimus quoniam translati sumus de morte ad vitam.*

15. Qui

Ex Indice.

Editio Antuerp. 1556.	Editio Rom. 1577.
15. Qui fratrem suum odit homicida est.	15. Omnis *qui odit fratrem suũ homicida est.*
15. Homicida non habet *æternam vitam* in se manentem.	15. *Homicida non habet* vitam æternam *in* semetipse *manentem.*
17. Quomodo charitas *patris* manet in eo.	17. *Quomodo charitas* Dei *manet in eo.*
21. Si ea quæ placita sunt *ei* facimus.	21. *Si ea quæ sunt placita* coram eo *facimus.*

In Capite quarto.

*Vers.*1. Probate spiritus *num* ex Deo sint.	Vers.1. *Probate spiritus* si *ex Deo sint.*
3. Omnis *autem* spiritus qui soluit,&c.	3. Et *omnis spiritus qui soluit, &c.*
3. Quia venit,&c.	3. Quoniam *venit.*
7. Diligamus inuicem.	7. *Diligamus* nos *inuicem.*
8. Deus *ipse* charitas est.	8. Quoniam *Deus charitas est.*
11. Et nos debemus *inuicem* diligere.	11. *Et nos debemus* alterutrum *diligere.*
13. In hoc cognoscimus *quod in ipso* manemus.	13. *In hoc cognoscimus* quoniã in eo *manemus.*
16. Credidimus charitati *Dei.*	16. *Credidimus charitati.*
20. *Qui dicit*, quoniam diligo Deum, & fratrem suum *odit*, &c.	20. Si quis dixerit, *quoniam diligo Deum & fratrem suum* oderit, *&c.*
20. Qui enim fratrem suum quem videt non diligit.	20. *Qui enim non diligit fratrẽ suum quem vidit.*

In Capite quinto.

*Vers.*2. Et mandata eius *seruamus.*	Vers.2. *Et mandata eius* faciamus.
3. *Præcepta* eius grauia non sunt.	3. Mandata *eius grauia non sunt.*
6. *Quod Iesus* est veritas.	6. Quoniã Christus *est veritas.*

16. Non

Ex Indice.

Editio Antuerp. 1556.	Editio Romana. 1577.
16. Non dico vt pro illo roget quis.	16. *Non pro illo dico vt roget quis.*

Thus in fortie places in this short Epistle haue they reformed this Authors text, and reduced the translation he vsed, vnto their vulgar edition, though there is no materiall difference in the world betweene them.

Nay, further, he must not onely be tied to the vulgar in that text which he expoundeth and writeth vpon; but if he alledge any text for the proofe of any doctrine, he must therein also obserue it precisely, and alledge or vse no other translation, though the words differ neuer so litle. And wheras he vsing that liberty which he knew he lawfully might do, did vse such other translations as he thought nearer to the original, they giue a special caution for it amongst their *Errata*, in these words:

Loca in quibus reponenda est editio vulgata, & si quæ alia occurrent.

According to this rule they reforme these places:

Cap.2.fol.518. ex Psal.40. citat hæc verba: Qui edebat panes meos magnificè supplantauit me: *reponendam mandāt vulgatam,* magnificauit super me supplantationem.

Cap.3.fol.528. ex Math.1. hæc: Ipse enim liberabit *populum suum à peccatis eorum: vulgata reponenda, Ipse enim* saluum faciet *populum suum à peccatis eorum.*

Eodem cap. the Author saith, *Obserua quòd Iohannes non dicit, Quomodo charitas* Dei, *sed Quomodo charitas* Patris *manet in eo, &c.*

These be the words of the old Edition, and in the new *Romaine* Edition, the same words stand *verbatim*, without the least alteration, *pag.* 1083. But in their *Errata*

Ex Indice.

rata they say correct that place, *pag.* 1083. *lin.* 6. according to the old vulgar Latine. Now I must confesse that all the Editions I can see in Greeke or Latine, theirs or ours, do all say *quomodo charitas* Dei *manet in eo*, not *charitas* patris: whereupon I must also confesse the Author was either mistaken in this note of his, or else he followed some Translation which now we haue not. But withall I must here commend to the Readers obseruation a strange correction made in this place by these *Romish* reformers. For reforme this place according to the vulgar, and let it runne thus, *Quomodo charitas* Dei *manet in illo*, (as they commaund) and then see I pray you what a proper peece of stuffe they haue made of the *Authors* annotation: *Obserua quòd Iohannes non dicit, quomodo charitas* Dei, *sed quomodo charitas* Dei *manet in eo*: an idle speech, and too absurd for a child to speake, *identica prædicatio*: what a miserie is it, that Authors must thus be vsed by them, euen to be made plaine fooles. If they would haue put in *Dei* for *Patris* according to the vulgar, (which we mislike not in this place) then in all reason they should haue altered the course and current of his *annotation* also, or else haue taken it all away: for to alter that word wherein the matter and pith of the obseruation did lie, and to leaue the rest, is to make him ridiculous, and to discouer themselues carelesse how they vse Authors, so as they leaue nothing in them that may offend the *Romish* State. Such *Purgers* are they, that in an hundred places where there needes none, they take away and alter words and whole sentences; but this being almost the onely place in the whole *Epistle*, which to a reasonable man seemes needfull

full to be altered, and might haue bene altered without any wrong either to the *Author* or the *Truth*: here they do nothing but take away that onely word that makes against them: but neuer considered that the taking away or altering of that word, doth leaue nothing behind it, but palpable and ridiculous absurdities. Who would haue thought that so great Clearkes and wise Statesmen as they account themselues, should be so foully ouertaken? But thus hath the wisedome of God confounded them in their owne deuices: let them be ashamed and repent, lest God shew his visible vengeance vpon them.

For the conclusion, let the Reader obserue out of the premisses: first, that the Author (as many other of the best learned Papists) did not hold themselues tied to the vulgar Edition, but followed such Translations as they thought the best: so doth *Ferus* here, and vpon *Matthew*, and in his other Commentaries. So doth *Oleaster* on the *Pentateuch*, and others both before and after the Canons of *Trent*.

Secondly, see the tyrannie of the Romish Church, who will alter their writings, and bring them to the *vulgar* when they are dead.

Thirdly, how precisely they obserue their owne deuices: for hauing in *Trent* aduanced the *vulgar*, aboue the very *originals* themselues: they will not suffer a man to varie one haires breadth from their vulgar: if the vulgar say *quoniam*, they may not say *quòd*: if the vulgar be *mandata*, they may not say *præcepta*: if the vulgar say *prodierunt*, they may not say *exierunt*: and so in an hundred places, though it be the very same in substance, and the

word (it may be) be more fit and proper, then that of the vulgar. And, which is most ridiculous, if the Author say, *lumen nunc lucet*, he must be reformed and say *iam lucet*: a hainous fact, *nunc* for *iam*. Nay, which surpasseth all admiration, he may not so much as misplace a word: for when he saith, *ipse propitiatio est*, oh, he must be corrected, and must say with the vulgar, *ipse est propitiatio*, a fearefull error: *est* is misplaced. See their precise strictnesse in maintenance of their owne credit, and in preseruing the obedience to their owne deuises, this were lesse intolerable if it were done by such as prescribed and exacted as strict obedience to the lawes and ordinances of God himselfe, but being as carelesse of them as they liue precisely in the other, it giues the world to know that they be the true successors of those, *who reiect the commaundements of God, that they may obserue their owne tradition*: this doth the Church of Rome as much as euer the Pharisees did. The honestest amongst themselues haue seene it, acknowledged it, and almost in all ages complained of it as well as we, they are censured for so doing, but the abuse is not taken away. If this were a place fit for it, I would exemplifie this point in particulars at large, but if any either deny it or doubt of it, I will make good my accusation to the full.

Marke 7.9.

And thus by the mercie and assistance of the Highest, euen the God of truth, the great enemie and confounder of falshood, we haue ended this first booke of discouerie of Romish fallacie, and haue perfectly restored the Author to his integritie, according to the ancient Copie: and hereby haue made entrance into the great ensuing Worke, which we hope by the same mercifull assistance

sistance to accomplish in due time, to his glorie, and to the honour of his truth, and his true Church: Glorie, thankes, and prayse for this discouerie, and all other his great fauors and mercies, be to his holy name for euermore. *Amen.*

To the Papists of England.

NOw beloued Countrimen, you see a conclusion tried before your face: do but promise that you will iudge without partialitie, and I durst make you iudges in this case: say then, is this dealing iust, lawfull, or reasonable? is this a fit meanes to maintaine a good religion? and yet this is the deed of your religion, your Church, your Councell, your Pope: and thus they haue vsed not one but many Authors; nay, we yet know not how many: but God in time will discouer them all. In the meane time your Church and Religion stands indited and condemned of forgerie and falsification. Consider of this, and giue answer in word or deed. Shew if you can that euer our Religion did the like to any one Author: we shew that yours doth: now either iustifie or condemne it. If you iustifie this fact, giue your reasons: pleade what you can in respite of iudgement, and it shall be heard, and shall soone either be answered or allowed: If you condemne it, then also condemne that wicked religion that commands it, and forsake that synagogue which keepes her professors in such miserable seruitude, that they must eate no meate but of her dressing, though she haue made it ranke poyson. The God of mercie and truth open your eyes to see the truth, and guide your feet into the way of peace. Amen.

To the reuerend Fathers and Brethren, *the Diuines of this Church of England.*

I Humbly and earneſtly deſire of all and euery of you, to helpe me with what ancient Editions you haue of any of the bookes named in the Preface, for the better proceeding of this Worke: for the Romiſh purgers and Inquiſitors haue made ſuch bonefires of them in nations beyond the ſeas, that hardly or not at all can any of them be got: ſo crauing in fauour (together with your louing acceptance of my labours) your counſell and directions where you thinke needfull, and the aſſiſtance of your holy prayers, I commend you and all your godly labours to the bleſſing and reward of the great Shepheard of the ſheepe. *Temple, Sept.* 20. 1606.

Your vnworthy brother in the Lord:

W. Crashavv.

A

A Table directing the Reader what points of controuersie are aymed at in these *Falsifications by the Romish Church. The first number* is the number of the Falsification, the se-*cond of the Page.*

AS I said in the beginning in the secōd Falsification, so it appeares true in the progresse of this discouerie, that the Romish god and Romish policie do nothing in vaine. All this paines they haue taken is not to no end. Their end is to take from vs such testimonies as make for vs in many principall controuersies, and to make this Author speake for them in such points of difference as they please. In this little booke there be these controuersies touched:

1. *Imputed righteousnesse.*
2. *VVhether Sacraments giue grace* ex opere operato.
3. *VVhether Christ be the only Sauior.*
4. *Perfection and freedome from sinne in this life.*
5. *Traditions.*
6. *Merites.*
7. *That Charitie proceeds from true faith.*
8. *Certaintie of saluation.*
9. *Sufficiencie & perfection of scripture.*
10. *Aduancing of mans nature: and free-vvill.*
11. *Fulnesse and assurance of faith.*
12. *VVhether a man by mortall sinne looseth Gods grace.*
13. *VVhether the elect may fall finally from God.*
14. *VVhether true faith and charitie may be separated.*
15. *Of the Popes supremacie.*

1. If you would see where they disgrace *imputed righteousnesse*, see falsif. 9. pag. 6. and falsif. 17. pag. 15. and 57. 45.
2. If you would see where they falsifie him, to make him say that the *sacraments conferre grace*, and that there be more then two, see 11. 8. and 12. 9.
3. Christ is denied to be the only Sauiour, 20. 17. 21. 19. 22. 20. 191. 148.
4. That in this life we may be *perfect*, and free from sinne, 15. 13. 52. 41. 66. 50. 82. 63.
5. For their *traditions*, and word not written, see 46. 36. 47. 37. 48. 39. 49. 40. 121. 95.
6. For their supposed *merits*, falsif. 36. pag. 29.
7. That charitie proceeds not from faith, 28. 23. 30. 25. 99. 78. 109. 87. 140. 108. 156. 127. 159. 130. and in many places more.

8. A-

The Printer to the courteous Reader.

THe purpose of this Booke being to restore faults and corruptions, my earnest desire was that here might be no faults: but what care can compasse such perfection? Againe, the worke being both for the nature and fashion of it new and vnusuall, was the more combersome in the doing: yet I hope there are but few errors of moment, the chiefe are here amended; which if the Reader please to correct, I hope vpon this experience to saue him that labour in the bookes that follow.

THE ERRATA.

The first number signifieth the page, the second the line.

In the Preface.C.3.li.3.for was *reade* is. *Ibid.D.2.li.8.for* Peti, Petri. *In the Epistle to the Papists.E.3.li.24.for* thee,three. *Ibid. G.3.li.21.for* probata,prolata. *In the Booke,pag.1 line 4.for* verba,vocab. *Page 8. line 20. for* imitate,intimate. 10.24.mutabatur,mutantur. 16.16. but,that. 40. 24. iusticia,iudicio. 47. 10.*put out* still. 59.20.*put out* their words be these. 65.3. reuiue,reuiew. 96.28.*for* alterations *reade* allegations. 108.15. *for* Christ,charitie. 110.2.*for* ita,ibi. 119.2.*for* bonum,bonus.

FINIS.

LONDINI,

Excudebat RICHARDVS FIELD.

1606.

Permissu & approbatione superiorum.

Phillip Barton
Ejus Liber
1691

AN EXPLANATION OR ENLARGING OF

the ten Articles in the Supplication of Doctor IAMES, lately exhibited to the Clergy of England. [for the restoring to integrity Authors corrupted by Papists.] [Wood, Ath. ii probably from the sheet of his Earnest Request.]

OR

A manifest proofe that they are both reasonable and faisible within the time mentioned.

Our Law condemneth no man before hee bee heard.

OXFORD,
Printed by IOHN LICHFIELD and WILLIAM TVRNER, Printers to the famous Vniuersity.
Anno Dom. 1625.

FIRST

CONCERNING THE FIRST POINT OF THE *Latine Fathers.*

The first Point

THat the *Latine Fathers* works, (whereof diuers are already done) the books of *Councels*, and the body of the *Canon Law*, may be diligently reviewed, and compared with the best *Manuscripts*; and the Collections and needfull obseruations thence-from arising, printed; together with the pieces and fragments of the *Fathers* workes, (if any shall be found.)

Explained.

THat all these ten points are necessary and fit to be enquired into, I take as granted by the confession of all: that they are doubted by some, and plainely affirmed by others, whether within the time mentioned they may be performed, I know: and therefore I

as much in me lieth) endeuour to satisfie the one, and take away all manner of doubting from the other, with breuity and perspicuity; grounding my selfe vpon good experience for some, and very probable reasons for the rest; following the order prescribed.

Concerning the *Latine Fathers* therefore (the *Greeke Fathers* being reasonably well done already, *Ignatius* by [a] *Vedelius*, [b] *Chrysostome* by that learned and iudicious Knight, [c] *Athanasius* by some, and [d] *Clemens Alexandrinus*, &c. by others) which doe in a maner implore our best helpe, and as the controuersies are mooued in Religion, doe inforce our labour. There is not onely profession made by [e] *Lanfranke* of old, but by diuerse of late; *Gregory* of the *Rome Print*, and *Augustine* of *Paris*, doe fullie proue the same; that sundry things are purposely changed, whether for the better or the worse? Who knoweth not, that we haue iust cause giuen vs to suspect the worst? I will instance only in one place, & that a principall one, concerning Transubstantiation, a chiefe pillar of the Popish doctrine. The place is in [f] *Ambrose de Sacramentis*, the words, *Ut sint quæ erant, & in aliud mutentur*: this corruption is aboue 500 yeares old: but yet not receiued till of late into the [g] *Roman Edition*, and from thence deriued into the *Paris*, and it may be in the *Lye-on Edition*, and others: and yet these words, now suppressed and dashed cleane out of the Text, are plainly to be found in all our MSS. of what *Library*, frō what Monastery, soeuer. Adde hereunto, what shuffling and cutting there is betweene the *Master of the sacred Palace*, and the *Printer*; both hired to reforme, say they, (no doubt,) [i] to deforme, and corrupt, the fathers workes. I know it, and can prooue it by [k] *Manutius Cyprian*, and [l] *Dominicus Basaes Gregory*, and *Ambrose* of

[a] *Geneuæ*, 1623.
[b] *Chrysost opera Gr. cum annot. Etonæ* 1612.
[c] *Athanasij opera Græc. & Lat.* 1600.
[d] *Clem. Alexandrini opera Græce cum annot.* 1542.
[e] *Lanfrancus Manuscripta SS. Patrum secundùm Orthodoxam fidem correxit, & immutauit, Boston. in Catalogo & Io. Anglicus in hist aurea.* Obserued by Master *Rich. James*, of C. C. C. a kinsman of mine.
[f] *S. Ambros. l. 4. de sacram c. 4.* See *Paræus in 1 Cor. Lyd. in annal. p.* 172. *Hospin. de sacrament. l. 2. p. 69. Iuel. in defens. p.* 249.
[g] *Ambr. opera Romæ.* 1580.
[h] There are six or seuen copies in my *Ecloga*, I appeale to them all.
[i] I referre the Reader to my *Vindiciæ Gregorianæ*, now printing at *Geneua*.
[k] *Romæ* 1564.
[l] *S. Gregorij opera Romæ tom 6.* 1588. *Veterum exemplarium collatione* (no copie named, nor whence taken) *& pristino suo splendori restituta, aucta & illustrata. in præf. to.* 4.

Rome.

Rome. I can make an ocular demonſtration of the manifold and manifeſt corruptions of theſe Authors: we may eaſily gheſſe at the reſt, for all their [m] glorious pretence of two hundred copies, vſed in the Collation of Saint *Augustine*, and many in *Gregory* and *Ambroſe*, I know not how many; Nor doe I, nor any man liuing wot, how many Copies, or from whence taken, they haue vſed in this their double diligence. As for the *Councils*, I can (I ſuppoſe) produce, or there may be produced twenty ſeuerall Editions, all differing from themſelues, and from the truth: and (if there be any one true) I doe gheſſe it is that, whereof I doe heare tidings in a Booke of the *Acts of the Councill of Trent*, printed by *Arnold Brickman*, 1565. this was of likelihood a good edition. One *Celaunus* had trauailed farre and neere, to gather all that could be gotten: but either this was neuer printed, or being printed, was purpoſely ſuppreſſed by them.

For the *Canon Law*, the ſinke of all Poperie, and fountaine, or puddle rather, of all kinde of Popiſh corruption; to found the *Primacie*, and by neceſſarie conſequence, all points of Popery, out of blinde *Councels*, and baſtard, falſe, or falſified *Fathers*: Yet as bad as it is, neither Text nor Gloſſe is ſo bad as they haue made it. I ſpeake vpon knowledge, *Semeca* hath not in the old MSS. *Statuimus, id eſt, abrogamus*; or *Dic Romano, id eſt, Conſtantinopolitano*: theſe fooleries are of a later ſtampe, & ſtamped or printed they are, but I ſuppoſe hardly to be found in the *written Copies*; For *Gratian*, queſtionleſſe they haue vſed him (*Nec enim lex iuſtior vlla eſt*) as he is knowne to haue vſed others; they haue chopped and changed, curtailed and clipped his words, and workes; notwithſtanding *Gregorie* the thirteenths pretence, of I know not how many copies, beſides the labours of *Faber* and *Acontius*. I will inſtance onely in their *Palea*. They haue firſt plaied with the word, making

[m] *Accipietis Aug. noſtratium opera, hoc eſt Germanorum Theol. ſtudio illuſtratū, ad limā & incudem reuocatum: nec ſolum infinitis propè numero erroribus liberatū, ſed etiam magna rerum acceſſione exornatum Ep.*

Thom. Gozæus Apoſtolicus ac regius lib. cenſor per Belgium operam nauauit in reſtit. Aug. ex varijs Bibliothecis: exemplaria pluſquā 200. MSS. conquiſierat.

Concilia edita per Iac. Merlinum 1524. *per P. Crabb* 1530. *&* 1531. *Col. & Ib.* 1531. *& Ib.* 1538. *per Surium* 1567. *Ven.* 1585. *per Zillettum. per Binium* 1606 *et* 1618. *& Pauli* 5. *auctoritate* 1608. *& poſtremo Par.* 1623.

See one or two MSS. in the New College. *Vide Indicem librorum, qui varijs ex locis ſunt habiti. Vide ea de quibus lectorem, in principio viſum eſt admonere.* §. *de nomine* Paleæ. *Corpus Iuris Canon. Romæ* 1582.

it a Cardinall, or a man for chaffe, and long for ſhort; elſe ſhould it be *Palea*, from παλαία, and not *Palea*: they haue herein done vs a double wrong; they haue made that *Palea* which is not ſo, becauſe it maketh againſt them: and on the contrary ſide, they haue omitted to put the true ſtampe of *Paleaes* vpon that, which maketh for them, though they be inuiſible and innominable in the old MSS.

We haue examples ſtore, in both kindes: The right of Emperors in making Lawes, and commandements for the Church, is caſheered becauſe it liketh them not: nor that of their married Popes, *Diſt. 96. cap. 2. Oſius Papa. Item Decret. Part. 2. cap. 27. q. 2. c. 18.* againſt Prieſts marriage.

Gratian corrupted about taking away kingly right. About Prieſts marriage. About Appeales to Rome. About the Supremacy. About worſhipping of reliques. About Tranſubſtantiation, beſides infinite other deprauations.

Of the ſecond ſort are theſe: for drawing cauſes to *Rome. Cauſa 3. q. 6. c. 16. Neminem exhiberi, niſi prælatus ſit qui accuſetur*, is forged, and came in not the right way, to proue appeales to *Rome. Cauſa 24. q. 1. cap. 15. Rogamus vos fratres*: we reade theſe words for to eſtabliſh the Supremacy: *Nulla eſt (ſedes) quæ eius (i. Romana) non ſit ſubiecta ditioni.* Againe, *Quanto magis non poteſt (fœmina) imperare*, as it were to ſtrengthen the *Salicke Law*, *Cauſa 33. Quæſt. 5. cap. 17. Mulierem conſtat*, was thruſt into the Text by ſome *French man*. The ſolemne ſwearing vpon the Goſpell, and by the Reliques of the Saints, *Cauſa 33. Quæſt. 6. cap. 9.* are found in ſome blind Charnel houſe, or Reliquiarie, not in the written *Gratian*. *In de Conſecrat. Diſt. 2. cap. 1. In Sacramentorum oblationibus*, for aſſuring of their impoſſible doctrine of Tranſubſtantiation; we vſe it (ſay the Papiſts) *Vt a Patribus accepimus & ipſa ratio docet*, which they haue thruſt into the Text violently: *Habemus confitentes reos.* I could be large in this point, but I muſt but point at, and not treat *de induſtria* of their wilfull corruptions, and make whole *Iliads*, or *Chiliads* of them: but that which is expected of me now I haue prooued, that there is good reaſon, and high time to imploy ſome to perfit that worke, which was happily begun, and left off, (which I ſhame to ſpeake of,) for want of

Locupletatum eſt caput hoc, ex originali & cæteris collectoribus, præter Anſelmũ *qui habet vt antea* Gratianus *habebat in Annot.*

See my anſwer againſt A. C. and A. B. &c. when it ſhall come forth.

of paiment. I was, and am willing to be imploied in the painfull reuision of the rest; but how shall I be able to imbarque others in that businesse? But, *non si malè nunc & olim sic erit*: we had then, and I trust shall haue now in some proportion, men as willing and as able to doe the worke; and I am sure that the world will beare me witnesse, that my labour was treble to any one's: and yet in a yeere and little more, we suruaied all *Gregorie*, and *Cyprian*, and all *Ambrose* of the *Rome* print: noting both the differences in the Margent, whether materiall, or immateriall; what Copy each man vsed; when we began, and when we ended, and how farre we proceeded euery day; neuer ceasing our sixe houres a day, (Sundaies and Holy daies excepted,) God giuing me a body able, and a minde willing to sit it out: and that I may be thankfull to the Diuine maiesty, my body, as if it had a dispensation for the time, was free from any knowne disease, that did, or might impeach the worke. My body (I must confesse) is much impaired since, by much sicknesse; but on the contrary, my willingnesse and experience in these businesses, are much increased: and therefore I am perswaded, that if *Ambrose*, *Gregorie*, and *Cyprian*, may be, and haue beene done within a yeare and something more: *Augustine* may be done in another, and *Hierome* in a third, and all the rest of the *Fathers* in lesse then a yeare, and the *Councils* and *Gratian* in a fift; whereof one, as I haue said, is happily passed already: I doe purpose to imploy onely sixe persons, foure to the MSS, one to the last of the Protestants' the sixt to the last of the Papists' Edition; which both shall be noted in the Margent, and I will take vpon me as before, to be both Notarie, and Actuarie to the Company, concluding, (as *Bellarmine* doth,) if he be as true as his word: *Si semel inueniar mentitus in uita, omnem mihi in posterum fidem derogent.*

My Lord of *Canterbury* promised & gaue 10[l]. My Lord of *Yorke* 10[l]. My Lord of *Winchester Bilson* 10[l]. The Bishop of *Durham*, Doctor *James*, 10[l]. and sundry others did willingly promise and pay: others did willingly promise, but failed in payment, whose names I conceale.

All the bookes that were hitherto vsed in our collation, were either at, or according to the *Rome* print.

See hereafter amongst the Criticall *thes.* *thes.* 22.

At that time I was (troubled, I cannot say,) but subiect to the stone: since that, I haue beene afflicted both with the stone and the Palsie, but recouered by Doctor *Claitons* meanes, my worthy friend, and learned brother, Master of *Pembroke* College, and our publike Professour of Physicke, and Reader of the Anatomie Lecture.

The

The second Point

That the *Latine Translation* of the *Greeke Fathers* may be collationed by able and fit persons, by reason of diuerse *Christophorsons* and Iesuits, that haue too-too much abused the ignorant of the tongue.

Explained.

TOuching the second Point, for the comparing of the *Latine Translation* of the *Greeke Fathers*: I purpose not (vnlesse it shall be thought fit by my Superiours) to compare it with *MSS. Copies in Greek*: we are left destitute of Copies, especially now we are wholly bereft of all hope of helpe from the great *Palatine Library*: but (as I haue said) *Vedelius*, and that worthy and thrise honoured Knight and others, haue partly preuented, and partly supplied vs herein: that which I intend, is onely to suruay the Translations in places controuerted onely, whether they be fitting and proper. A worke that may well be done, being diuided amongst our Sages of the *Greek*, whether in, or out of the Vniuersitie, within a yeare: though if they list to follow *Vedelius* in noting the corrupt Translations, sundring the Bastard Treatises from the true apart by themselues, & answering the places obiected out of the *Fathers*, with *Criticall* obseruations, they shall deserue well of the *Fathers*; it may, and shall be done for the *Latine Fathers*: as we may follow *Vedelius* in the *Greeke*, so if no other will vndertake the worke in the *Latine Fathers*, I will doe the like in them, as Master *Crompton* hath done before in Saint *Augustine*.

For a need I can giue them the places to be considered of, that are any wayes controuerted: almost all of thē before hand.

The

The third Point

That the *Indices Expurgatorij* may be likewise perused, all of them, as many as can be gotten, the places forbidden, to be transcribed, of which labour is a third part at the least already taken by me, or my procurement.

Explained.

THe third Point concerneth the *Indices Expurgatorij*, which no doubt are many, but all are not to be gotten; and of those we cannot get the Editions mentioned in their bookes, without the which it cannot be done. Neuerthelesse, to facilitate this worke, I haue in a readinesse *an Alphabeticall note of all the Editions that are forbidden donec corrigantur*: that those that haue them may send them vnto vs. I say onely that I, by my selfe, and others, haue already done a third part of the whole, perhaps it will amount to a second of all the Bookes and Editions that be found, and that men may know how farre I haue proceeded already, these Authors following, with their seuerall bookes, are rescued out of the Papists hands, and restored by me.

The first, *Index Expurgatorius* that we haue, is the knowne one of *Junius*, printed according to that of *Antwerp*, *Lugd.* 1586. The second, of *Madrill*, 1582. The third, called *Greg. Capuccini Enchiridion Ecclesiasticum Ven.* 1588. The fourth, by *Geo. Dalmeyda, Lat. & Portugallicè, Olyss.* 1581. The fift, *per Io. Mariam Bruscheilens.* 1601. *Tom.* 1. The sixt and last, by *Bern. de Sandoual. Madr.* 1612.

The reprinting of that which they commanded to be left out, and in some bookes *de facto* left out, will keepe one Presse going a yeere.

Abulensis or *Thostatus*
P. Aerodius.
Leo Bapt. Albertus
Amatus Lusitanus.
Lud. Ariosto.
The *Annotations* vpon *S. Aug.*
Albertus Argentinensis.
Iac. Philippi Bergomensis.
Laurentius Beyerlincke.
Biblia Rob. Stephani.
Biblia cum duplici Translatione.
Bibliotheca SS. Patrum.
Io. Bodinus.
P. de Bollo.
Henr. Breulaus.
Guil. Budaeus.
Ambros. Calepinus.
Barth. Cassanaeus.
Greg. Cappucinus.
Io. Campensis.
Index in Ioh. Chrysostomum.
Nic. Clenardus.
Isid. Clarius.
P. Crinitus.
Cyprianus Monachus Cisterc.
Notae marginales, Index, & textus Cyrilli Alex.
Dantes.
I mondi del Doni. [Ant. Franc. Doni. Cl. II] Ind. Proh.]
Fr. Duarenus.
Andr. Eborensis.
Notae in Engelbertum.
Enchiridion Christianae institutionis.

Erasmi opera, almost.
Claud. Espencaeus.
Eucherius.
Iac. *Faber* Stapulensis.
Barth. *Ferrariensis.*
Io. *Ferus.*
Barth. *Fumus.*
Gilb. *Genebrardus.*
Germanicarum rerum scriptores. Tomis varijs.
Lilius Greg. *Gyraldus.*
Ant de *Gueuara.*
Claud. *Guillaudus.*
Adamus *Kellerus.*
Albertus *Krantzius.*
Iustus *Lipsius.*
Iosephus *Luquian*,
Andr. *Masius.*
Christ. *Massaeus.*
Iac. à S. *Maria.*
Ianotius de *Manectis.*
Lucius *Marineus* siculus.
Marcus *Marullus.*
Iac. *Menochius.*
Papyrius *Massonius.*
Ben. Arias *Montanus.*
Tho. *Morus*, Miles.
Ioh. *Neuizanus.*
Annot. in *Nicepherum.*
Hieron. ab *Oleastro.*
P. *Opmeerus.*
Claud. *Paradinus.*
Fr. *Petrarcha.*
Fr. *Polygranus.*
Io. Iou. *Pontanus.*
Procopius Gazaeus.
Ant. de *Rampengolis.*

Guil. *Ranchinus.*
P. *Rebuffus.*
Eman. *Rodericus.*
Alph. *Salmeron.*
Eman. *Sa.*
Io. de *Salas.*
Iac. *Shoepperus.*
Iul. Cæſar *Scaliger.*
Dimas *Serpi.*
Laur. *Schraderus.*
Raynerus *Snoygoudanus.*
Rob. *Stephanus.*
Did. *Stella.*
Fr. *Sunertius.*
Alen. *Tartagni.*
Iac. Aug. *Thuanus.*
Beniamin *Tudelenſis.*
Tuccius *Tuccius.*
Fr. *Valleſius.*
Laur. *Valla.*
Dan *Venatorius.*
Diego de la *Vega.*
Polyd. *Virgilius.*
Alphonſus *Viualdus.*
Lud. *Viues.*
Geo. *Wicelius.*
Theodorus *Zuingerus.*

All theſe forenamed Authors (vnleſſe it be *Zuinger* and *Eraſmus* workes) are (if I may ſay) repurged and reſtored vnto their former integritie. The reſt that remaine may be well tranſcribed in halfe a yeere: for I can ſet at one time a hundred ſeuerall perſons on worke; it is a buſineſſe of labour, *Et quis ad hæc non idoneus*? I intend not (vnleſſe it be by commandement of my Superiours) to meddle with the *Expurgation* of our *Proteſtant* Writers, which they haue vainely attempted; nor of the *Thalmud* of the *Iewes*, or *Rabbinicall* Writers: but Popiſh Writers of what ſect, ſort, language, nation, or facultie whatſoeuer, tag and rag, are the *ſubiectum adæquatum* of this buſineſſe: And ſo I come vnto the fourth Point, of collation of bookes.

As maſter *Caſaubon*'s and Maſter *Druſius*' workes, and Sir *Adolphus Meikerch*s book are done already: but for the reſt I think we may ſaue our labours.

The fourth Point

That *Lyra and the Glosse*, the *Great Bibliotheca sanctorum Patrum, Platina, Caietan, Alphonsius de Castro*, and sundry others of all sorts of Authors, may be compared with former *Editions*, and *Manuscripts*, (if need be) to meet with their secret *Indices Expurgatorii*, which are the more dangerous, because they print, and leaue out what they list, at pleasure, and yet make no words of it, neither haue any Commission knowne for to doe it.

Explained.

Qui Lyrani opera cum Glossa ordinaria, &c Lugd. 1589. ab infinitis mendis purgata, &c. per. Fr. Fewardentium ord. Minorum, Joh. Dadræum, & Iac. de Cueilly, Theol. Doctores. The booke dedicated to *Sixtus 5. Patrum interpretat. ad ipsos fontes reuocatis, ipsis per doctum Lyranum pestil'is D. Lyrani ad ipsum Autographum, ex conuentu Cænobij Vermoliensi diligenter collatis. Biblia SS cum Glossa ordinaria, &c. to. 6. comprehensa Duaci, 1617. Quid in hac edit. prestitum sit vltra omnes alias editiones, etiam illam quam Parisienses. Theologi exhibuerunt quam multa correcta, restituta, suppleta, quam multa vtiliter adiecta, opera & studio Theologorum Duacensum, diligenter emendata.*

TOuching this fourth Point, herein giue me leaue to explaine my selfe out of my owne and others obseruations, especially of the learned Bishop of *Meth: Lyra* and the *Glosse* were reviewed and reuised by *Dadreus, Cueilly*, and *Fewardentius*: and now lately by three *Benedictines*: if their former did their best, what needed the second Edition? if they did not, why doe they pretend such exactnesse, so great paines? But the truth is, *Lyra* is somewhat touchy against them, and the *Glosse* doth thwart their Expositions: and therefore though closely, the three

Dowists

Dowists doe make profession, that they haue mended diuers things, wherein the former Edition was wanting, according to the prescript of the MSS, and some things they say, they haue thought good to expunge in *Thoringis* about *Lyra*: where he is thought *delirare* from their *Trent* faith, or common Tenets: a great labour, vndertaken, I am afraid, rather to suppresse the truth, than to expresse any good meaning. *Epicharmus* precept will here serue, as Doctor *Rainold* sheweth vs, to distrust their workes of what kinde soeuer; especially if the *Iesuites* haue a finger in the setting forth of them: as you may see their notes infarced almost in euery Tome of the *Bibliotheca Probabilium Patrum*, which hath beene reprinted foure times within these few yeres, and twice within these two or three yeres: Thinke yon that it was for nothing? Was not the Romane correction sufficient to purge it, according vnto whose correction it was printed carefully at *Paris*? If the Master of the *Sacred Palace* be not wise enough to mend it, we are like to haue it well amended. But who knoweth what harme is done in the middle aged Writers? *Bacon* or *Baconthorpius*, (I am perswaded) is corrupted in the late Editions, *Aquinas*, and *Scotus*, *Blesensis* and others; Doubtlesse, by that little that I haue seene, they carry the marke of the Beast, and the print of their fingers: but if I may haue my will, no booke of note or worth shall goe vncompared: the worke is very easie, the parties are very many that may well be imploid in this worke, if they haue corrupted them vnder colour of correcting them. There hath beene reprinted of late, *Alphonsus de Castro*, *Onuphrius*, *Sixtus Senensis*, and last of all, *Marcus de Guadalaiara* in *Spanish*, of the liues of the latter Popes, with the occurrences of

They confesse they haue put forth the testimonies of the *Rabbins* & others. *Possevine* excuseth the former Edition by haste of the Printer, and ciuil wars. μέμνησο ἀπιστεῖν.

Col. Agr. 1613. to. 14 and *Bibliotheca vet. Patrum sen. Edit. Paris. 1609. to. 8. ex præscripto Indicis Expurgatorij Romæ vulgati emendata.*

If we compare *Io. Baconthorpes* workes *in sent. Cremonæ, 1618.* with the former *Mad. 1518. Blesensis* of *Mogunce 1600.* put forth by *Busæus*, with the former, 1519 and the *MSS.* whereof we haue store in the Library.

Aquinas of *Rome* 1570 or *Antwerp* 1612. with fomer Editions and MSS. *Scotus* works, *Ven.* 1597. with that of *Nurembergi* 1481. as also *Bedes* history I know to be very corruptly printed, being a leading Author to all our late Historians. *Alph de Castro aduersus hæreses*, is farre different from the latter Editions about the Popes authority, we haue all his Editions. *Onuphrius* the old doth infinitely disagree with the latter, especially in *Iulius* the third his life.

B 3 those

+ Antonio Bib. Hisp. Continuation of Ilescas ... [Luis] Leon de Baria, 3d Part.

those times: Touching the former, the learned haue spoken enough to stirre vs vp to the diligent reuising and comparing of them. For *Alphonsus de Castro*, I leaue you to consider of that which hath beene strucke out of him in latter Editions, *in verbo, Papa,* concerning the Popes infallible authoritie, which true *Castro* doth deny to be so great as it is made; or that his person is inerrable, he thinketh no Parasite of the Popes, or flatterer of the world, wil dare to auouch. For *Onuphrius* & others, I know what the learned iudgment is of that Author & others;& I know and all the world shall know how this *Guadalaiara* is vsed, or rather abused by the Papists, and forced to say, & vnsay, for seruile feare of the Spanish *Sandouall*, both against his wil,&the truth; It is the latest, clearest instance of their cunning dealing, to their no small aduantage, to settle a wrong opinion in mens mindes about the powder Treason. In the former Edition, which is but an addition vnto *Illescas* of the Popes liues, hee hath truely reported the story of the Gunpowder treason, out of *Gothardus Arthus*, and others: laying (as we say) the saddle vpon the right horse, the fault vpon certaine Popish male-contents: but it seemeth in a latter Edition, now extant in the publique Library, they haue mis-reported the treason, and put it as *D. B. Clermond* had done before vpon the Puritanes; casting foule aspersions vpon our State, as if they had plotted that which the Papists had acted out of a *Ragionamento del Stato*, or *Trigo del Estado*, or as *Cleremond* saith, to get their goods and lands confisked vnto the Exchequer, to inrich the Kings cofers.

See *Bilson de obed. p.294.* | *In lib. de hæres. inscript. Paris. in folio à Iod. Bad. excuso anno* 1534. | *Inel. lat. part.2. p.128.* | *Quarta parte de la historia Pontifical General y Catholica compuesta y ordenada por Fr. Marco de Guadalaiara y Xauier de la Religion obseruante de nuestra Sennora del Carmen de Aragon, dirigida al muy alto y poderoso monarca de Espanna Filippo Tercero Rey y Sennor nuestro, Anno* 1612. *Con licencia y priuilegio Impresso en Caragoç. por Iuan de Lanaia y Quartanet.*

That which I inferre out of these premises, are the iniury

Conforme alo que he leydo en Gotardo Dantiscano y otros auctores, vna traycion intentada contra el Rey Iacobo, *sus hijos y muger, y contra todos les nobles y estado, del Reyno: y descubierta milagrosamente per lo que dios sabe, Part. 4. lib. 14. cap. 8.* | This booke is called *Vando y leyes del Rey* Iacobo *contra la Fe Catholica, con su respuesta, y aduertentia al Letor para la aueriguacion è intelligentia deste caso prouechosa para el mismo Rey y para todos por el D. B. de Cleremond*: a booke in the hands of Master *Boswell* Parson of Saint *Laurence* in London, they haue craftily concealed the time and yeere wherein it is printed.

done

done vnto the estate of bookes, and sometimes vnto books of Estate, inuoluing our King and Counsellers within their secret censures. This booke is reprinted as I say, within few yeeres, composed by a man of great note, dedicated to *Philip* the third, printed at the first with licence and priuiledge, approued by diuers kindes of Religious persons, no mention is made of any alterations in the second edition: and it is turned cleane cham. The fact is notorious, the fault inexcusable, say what can be obiected in his defence. He is perhaps liuing, and liuing men, as they may alter their willes, so they may change their *words*. I admit it, so doe our Masters of *Trent*: but conditionally, so it be in matters of *faith*, and not of *fact*: or if it be in matter of faith, so the Author be conuinced, and his errour shewed: but in questions of *fact*, *volat irreuocabile verbum*, the rule must hold, *quod scripsi scripsi*, all the world cannot helpe it, it cannot be, as *Æneas Syluius* sometimes said. But to come to *Guadalaiara* was that true that he had written in his former edition, why is it altered in this latter? if it be not, why is not the contrary shewed? howsoeuer it be, they should haue told vs so much in the frontispice or first page, that vpon better aduise, and truer relations, *Leuys de Bauia*, hath altered some things: but I doe verily beleeue, it was not done by him, but *mandato Superiorum*, by those that do tyrannize ouer mens books, and lorde it ouer mens consciences: this latter booke is now in the hands of a friend of mine *ad facti fidem asserendam*, and cannot possibly be denyed, doe they what they can, or else I am much deceiued. You see by that wch hath bin spokẽ, how needfull it is that all sorts of bookes as well of *Estate*, as *Religion*, should be diligently cõpared with former Editions: it is to be presumed that all sorts of bookes are deprated by them, especi-

The very same booke is reprinted thus as if it had been composed by Dr. *Lewys de Bauia capellan del Rey N.S. en su Real capilla de Granada Con priuilegio de Madrid, por Luys* Sanchez *Impressor del Rey nuestro senior. anno de* 1613. Both Editions dedicated to the King, made and published within one yeare, the first approued by Maestro *Pedro Geronymo Cassiuane, Iuan Perez de Articda offi. y regente del Vicariado, Padre Fray.* Esteuã de Thous *prouincial de los Carmelitas &c. F.* Miguel Ripol *Cathedratico*, Iuan Munnoz. The latter is published, *por el mandado del Rey nuestro senior*: *subscribed* Iorge de Touar, *superuise. por* Pedro de Valentia Miguel Vazquez de Padilla *I. s. de Granada, & Fray* Pedro de Granada. What a change is there here? *Guadalaiara* as it were by a *Metempsychosis* changed into Leuys de *Bauia*, and fiue censors turned into foure, as it were foure Kings warring against fiue. *Por el mandado del Rey*, as is said.

ally

ally that come forth with glorious Titles, faire Paper, and chiefly with Iesuiticall Annotations: although they come not forth *Iuxta mandatum Indicis expurgatorij*, or *S. Inquisitionis*, whether of *Spaine* or of *Rome*, *Multa latent, quæ non patent*; the truth of this will easily appeare by our labour, the labour will be farre more easie then the former, and if I haue causelesly suspected them, I will cry them mercy, and subscribe vnto the truth; we may set not a hundred, but a thousand on worke (if need require) but I hast vnto the fift Article.

They know euery puny Diuine would shun such Editions that haue this skarcrow title in the forefront of the booke.

The fift Point

That the *Authors of the middle age*, that wrote in the defence of that Religion, which is now (thankes be to God) publikely established in the *Church* of *England*, for the substance thereof, may bee faithfully transcribed, diligently collated, & distributed into volumes, whereof many may bee made of orthodoxe writers; if not so many as of their *Bibliotheca Patrum Probabilium*: adding hereunto such Writers, as being bred and brought vp in the bosome of the *Roman Church* saw the disorders, discouered their abuses both in doctrine and manners, and wished almost for the

same

ſame reformation, that was afterward moſt happily wrought and brought to paſſe by *Martin Luther* and his companions: of the firſt ſort are *Wickliffe, Peacocke, Gu. de S. Amore, Jo. P. Minorita, Normannus Anon, Nic. Orem* and ſundry others: of the Later kinde, *Weſſelus, Wicelius, P. de Alliaco, Faber, Gerſon, Cuſanus*, and ſuch like.

Explained.

THe fift Article concerneth the tranſcribing Authors of the middle age, a point wherein (if in any) wee may ſeeme to be defectiue. But *quædam videntur & non ſunt*, ſtore is no ſore; we haue (thanked be God) ſtore of theſe Writers, that haue witneſſed the truth of our Religion, both in their worthy and ſolide writings, and by their glorious deathes. If they failed in any point (as ſeldome they doe) it was the fault and darkeneſſe of thoſe times, the fault & number of thoſe baſtardly and beggarly Treatiſes, which euer ſince *Vincentius Lirmenſis* time corrupted the lumpe and body of the true writers: there was no *Eraſmus* then liuing to hold the candle vnto them, no *Cookes* or *Riuets* liuing, to vnmaske or vnuaile them. Hence it is, that our *Magdeburg* Writers haue found ſo many *næuos* and errours in the *Fathers*: but all of them, of whom they ſpake, and ſo ſharpely inueigh againſt, are not *Fathers*, nor true ſonnes, but baſtard impes, it were well they were well rooted out all, both branch and bowgh, as *Spuria vitulamina non dabunt radices altas.* Would it not, trow we, bee a

Of Wicliffes workes and *Peacocks*, we haue these MSS in *Oxford* and *Cambridge*.
1 *Io. Wicliphes* Triangle transcribed.
2 His Exposition vpon the *Epistles* and *Gospels*.
3 Of the seuen Commandements.
4 Of the ruines of the Church.
5 Of the Church, and the members thereof.
6 Of the liues of the Priests, and his confession of the Sacrament.
7 Against the Friars Minors. 8 His Com. on the Psalmes, and diuers other works. In Latine these. 1 *De veritate Scripturæ* almost transcribed. 2 *De 10. Mandatis*. 3 *De dominio ciuili contra vnum Mon.* in defence of Kingly power, prouing the vnlawfulnesse of K. *Iohn's* Donation, (if any such were) see the rest in my *Ecloga*. of *Peacocke* his Donate of Christian life, and Repressor of ouer much blaming the Cleargy, MSS.

glorious sight, to see *Wicleph* and *Peacocke* reuiued againe out of the dust of their graues, and our Libraries, and to write in defence an Apologie of our Religion, as valiantly and pertinently as *Iuel* or *Morton* haue done, both Bishops and glorious Lamps and Ornaments of this Church of *England*; and for want of others, we will be bold to craue aide of the *Papists*, they haue giuen vs a good hint in their seuerall bookes of *Prohibition*, and *Expurgation*, and so directed vs, that we need not farre to seeke for witnesses: they though *Papists* will beare witnesse vnto the *Protestant* faith and orthodoxe doctrine, or else I do much mistake their writings, or our owne *Tenets*; And let *Wicelius* or *Wesselus* answere for vs. *Wicelius*† workes are printed, but I suppose his workes are in the hands of few: *Wesselus* are extant and to be read of all.* *Wicelius* (as shall be shewed ere long) was almost wholly ours; it will not serue their turns to say as *Harding* doth, that he was first of our Religion, or as *Gretser*,* (that neuer told lie in his life,) sometimes a *Lutheran* preacher. I doe not absolutely deny it; it may be so; there is little written of, much by him: but in all his writings that I haue seen till of late, there cā be nothing gathered wheron they may ground this improbable cōceit. But what thē? as for *Wesselus*, he was not vnworthily called

† *Geo. Wicelius'* works are printed in diuers yeares, from 1532. to 1559 He wrote almost as much as S. *Aug* & would, if he had liued, haue reduced thē into Tomes.* *Wesselus* works are printed at *Bas*. 1524 and reprinted lately at *Marpurg*. 1617. Mr. *Harding* would faine perswade Mr *Iuell* to recant and apostate from the faith, because one *Staphylus*, *Baldwinus*, and *Wiselius*, had done the like. *Iuell* in his answere to Mr. *Hardings* conclusion.

* *Iac. Gretserus in excerptis de vita & moribus Lutheranorum ex* Geo. Wicelij *libello qui inscribitur*. Retectio Lutherismi &c *Lips*. 1538. *Hæc* Wicelius *olim Lutherus prædicans*.

° *Papa lux venit in mundum: sed dilexerunt homines tenebras magis quam lucem: Omnis qui male agit, odit lucem; Et non venit ad lucem vt non arguantur opera eius i. quia mala sunt. Oratio* Cornelij Episcopi Bipontini in Conc. Trid. sub Paulo 3. p. 16. Conc. Trid. Lovan, 1567. The Vniuersity of *Oxford* in an Epistle to *Io. P. 22* about prouisions, haue the very same words in effect, as if *Cor. Musse* had there read them out of a MSS. of Mr. *Aliens* before *Turgots* booke of the Bishops of *Duresme*.

lux mundi, not blaſphemouſly, as certain of their Paraſites haue ſaid of ſome Popes; *Papa lux venit in mundum, &c.* But I will call him as the Scripture calleth the righteous, as bright a Starre as any ſhined in their Horizon. Whoſe workes are ſet forth and publiſhed as well by their owne men, as ours, and his death greatly lamented of all.

But why dwell I ſo long vpon this point? the worke is as eaſie and faiſible as the two laſt. We may imploy as many hands as we pleaſe, and Authority ſhall thinke fit. Two *Dutchmen* of the *Palatinate* haue trauelled for me in this buſineſſe, and are able and willing to write out a quire of Paper in a weeke, which would come to an hundred quire in the yeare, able to ſet two preſſes on worke. Their hand is legible, though not faire. I haue paid them xx s. for a quire (their ingenuitie being Schollars, craueth no leſſe at my hands.) Some things I haue of *Wicleph* both in *Engliſh* and *Latine* ready for the Preſſe: eſpecially I haue imploide them in writing out his *De veritate Scripturæ**, or his *Aletheia* (as *Zuinger* calleth it) and I haue begun the rather with this booke, becauſe it was his Maſter-piece, and (as was ſaide) a good meanes of conuerting the *Bohemian* Nation, next vnder God. I haue likewiſe ready done the great and famous worke of *Guil. de S. Amore*: not that which is printed, but that which exceedeth that farre, both in greatneſſe and goodneſſe: it is or ſhall be ready for the Preſſe, and I will account no booke ready till it haue a good Concordance in the Margent, a Table of the Auctors cited, and matter contained therein, after the moſt exacteſt manner of an Alphabet.

It is not that which is printed *De periculis nouiſſimorum temporum*, which it ſeemeth Mr. *Fox* had ſeene, where are 25. *ſignes*, but a booke with this Title, *Collectio Catholicæ & Canonicæ Scripturæ, ad inſtructionē & præparationē ſimplicium fidelium Chriſti, contra pericula imminentia Eccleſiæ Generali per hypocritas, Pſeudo-prædicatores, & penetrantes domos, & otioſos & curioſos & gyrovagos,* which is ready for the Preſſe vpon a weekes warning.

* See Life of W. in German by Wirt, 1754 p. 62, & Baber's Life prefixed to his N. T. p. xlvi. B: appears to be ignorant of the former!

The sixt Point

That the *Catalogus testium veritatis*, compiled by *Illyricus*, may be rectified out of the originals, quoting Booke, Chapter, and Edition; and supplyed out of the vnprinted *Manuscripts*.

Explained.

Touching *Illyricus*, the Books printed, whose authorities are vouched, may be reuiewed by many; but for the *Manuscrips* (as I would wish that all that are in *Oxford* and *Cambridge*, or else-where, may be viewed, *quoad hoc*) I haue much in this kinde gathered to the hand, much more hath an industrious kinsman of mine: If I had no other imployment but this, wee two would vndertake that businesse, and to doe it as it should bee done, to no small profit of the Church, and increase of *Illyricus* Catalogue of witnesses of the truth.

Of C.C.C.

The seuenth Point

That out of all these an *Anticoccius* may be framed out of *Fathers, and middle-aged Writers*, that were in their times esteemed of the Church of *Rome*, and out of them onely: nothing doubting but we shall be able to match, if not exceed, his

two

two large Volumes, both in greatnesse and goodnesse; quoting as before, precisely, our Editions, and doing all *fide optima & antiqua*, religiously and vnpartially, as becommeth Diuines.

Explained.

FOr the *Anticoccius*, it is already performed in a maner: I haue all the testimonies before *Luther*, and before or since of Papists, that prooued each Point materiall of our Religion, disposed after a double method: the first of time, descending downewardes from Christ and his Apostles: the second Alphabeticall, that I may know and supplie what is wanting, there wants but comparing of the testimonies with the Originall: though I mis-doubt them not, being all taken out of the worthies amongst our Writers: Namely, *Bilson*, and *Morton*, and *Abbot*, Bishops; *Field*, and *Francis White*, Deanes; *Iohn White*, and *Beard*, Doctors of Diuinity: as also *Iewell* and *Mornay*, and who dares suspect? I know some haue challenged them, but the best is, they haue made their owne Apologies.

See *Iewels* defence and replie against *Harding*, and *Mornayes resp. à l'Euesq. d'Eureux Salmur.* 1602.

The eighth Point

That the *suppositititious* and *Bastard Workes of the Fathers*, noted by Doctor *Rivet*, or Master *Cooke*, or any other, may be re-examined; their exceptions scanned or weighed with indifferency, and other reasons added to their challenge, if any shal be found.

Explained.

CONcerning the eighth Point of the bastard *Fathers*: Some are challenged by *Protestants*, some by *Papists*, some by both; by whom, & the places where, I haue a reasonable good direction: the places may be seene, their reasons weighed, and accordingly on Gods name let iudgement be giuen. I know some that are tainted of corruption, which will appeare vpon better iudgement, to be truly their proper workes; I spare to speake my minde, or to instance and exemplifie in this point, for that it concerneth some greater & wiser men then my selfe: but thought is free, *vincat melior sententia*, & let that which is spoken by me, be spoken with due submission, & vnder correction, *Donec prodeant censuræ aliorum*. The worke doubtlesse is of good moment, the doing of it will be no great labour, nor vnpleasant worke: so much I say before hand, for their and mine owne incouragement.

In my *Enchiridion Theologicū MSS. apud me*, taken out of the most eminent amongst the Popish or Protestant writers, with quotations of booke, and Chapters.

The

The ninth Point

That the ſuſpected places may be viewed in the true *Fathers*, which are iuſtly challenged of corruption, either by our own men, or the aduerſary; with the like indifferencie of mindes, and vnpartialitie of iudgements: being compared with the touchſtone of the old *Manuſcripts*, and printed bookes, which are *quaſi Manuſcripts*.

Explained.

AS concerning the ninth Point, a matter as worthy as any of our beſt conſiderations; there are a thouſand places † challenged of corruption, (I ſpeake within compaſſe) moſt by *Proteſtants*, moſtly in the queſtion of the *Supremacie*, and iudge of controuerſies, the carrying queſtion: all which may be once well decided, either iudiciouſly out of the MSS, or coniecturally out of the ſtrength of wit or reaſon, and there is no third way allowed vs by the Criticks, all that I haue ſeene, and ſome of the beſt, it hath been Gods prouidence that I haue ſeene in my time, which may appeare by that, which here followeth; gathered together and diſpoſed into *Theſes*, for the better guiding of me and others, that ſhall buſie themſelues in examining or re examining theſe 1000. places, or more; ſuſpected or corrupted in the true *Fathers*.

† I haue moſt of the places gathered together in *numerato*.

Theſes

Theſes or Rules concerning the Art Criticke.

1. A *Criticke* is a man naturally inclined to thoſe kinde of ſtudies, of a ſincere iudgement, approued honeſty, verſed in all kinde of good literature, as a man would [a] ſay, a moſt exquiſite and abſolute Grammarian.

2. The Art *Criticke*, is an Art of inquiring into the truth, and faith of ſuch as haue written and put foorth bookes, according to certaine rules, examining and reading all maner of bookes, in what faculty ſoeuer: Κριτικῶς, *Critically*, vpon *Coniecture*, or vpon *Iudgement*.

3. Our *Coniectures* are vncertaine, for the moſt part grounded onely vpon circumſtances: *Iudgement* proceeds from the MSS., and is for the moſt part ſolide and certaine.

4. There are certaine rules and precepts to be obſerued in both.

5. Our *Coniectures* muſt be made ſparingly, diſcreetly, and warily, and fortified with as many reaſons as may be well brought together.

6. And this is a moſt certaine rule, that we [e] muſt neuer change a reading vpon a bare *coniecture* onely, againſt the conſtant and receiued reading of all the MSS.

7. In defect and want of MSS. (which happeneth too often, God knoweth, and the *Criticks* know it to their griefe) The next and beſt helpe we haue, is from *coniecture*, it hath the ſecond roome; but the [g] firſt place doth by *droict du Canon* in the iudgement of our moſt approued *Criticks*, beginne, proceed, and end with the MSS. more or leſſe.

8. It is a rule in *Criticiſme*, that *cæteris paribus*, the older the copy is, the better it is.

9. There is another rule, that if the copie be old, it hath ſeldome its *explicit*, or time noted wherein it was written.

[a] *Hen. Steph. l. 1. diſſert. de Criticis p. 24.*
[b] *Ib. p. 43.*
[c] *H. Steph. diſſert. de Criticis p. 247.*
[d] *Parcè Prudenter, Pudenter.*
[e] *Mar. Victor. Annot. in Hieron. Ep. p. 593.*
[f] *Lucas Frutterus lib. veriſimil. p. 40.*
[g] *H. Steph l. 1. diſſert de Criticis p. 22.*
[h] *Lucas Brugen. Nouantiq. lect. p. 171.*
[i] *Fr. Luc. Brug. Nouantiq. lect. p. 304.*

10. Ne-

10. Neuertheleſſe, there are meanes and wayes left vnto vs, to difference and diſcerne old copies from new, former from latter, by the Character.

11. Bookes written in the *Longobard Character*, are eſteemed to be of great antiquity, and ſo are bookes written with a bigger letter, or (as our *Antiquaries* call it) *Litera formata*, with a ſet hand, and both theſe as it hath beene iudiciouſly obſerued, [l] haue few or no abbreuiations.

[k] *Mar. Victor. Annot. in Com. p. 1.*

[l] *Angel. Polit. p. 69.*

12. Bookes that haue beene tranſcribed within theſe 500 or 600 yeares, haue come into our hands very corrupt and falſe, as rightly obſerued *Lud. Viues*, and others: the corruptions came in, partly by the vnskilfulneſſe and multiplied abbreuiations of thoſe that vſually copied out bookes; partly by the boldneſſe and preſumption of certaine *scioli*; or laſtly by the careleſneſſe of Writers.

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13. All which muſt be vnderſtood with this one exception, vnleſſe the ſaid bookes were diligently copied out and collated with the old and beſt MSS; for ſo being carefully done, they may be well nigh of as good credit, and ſtand vs in as good ſtead as the old MSS. themſelues, whereout they were tranſcribed.

14. This is to be knowne by theſe few markes: Firſt, you haue it in ſome bookes in expreſſe tearmes, *explicit* ſuch or ſuch a booke, copied out ſuch a yeare, and collationed the ſame yeare, or another.

Secondly, you ſhall finde it blotted and blurred in certaine places, where the wrong wordes are put forth, and the right ſet downe, moſt commonly in the Margent, or written ouer head.

Thirdly and laſtly, by certaine prickes or points vnder ſo many letters or words as are to be expunged: a quaint deuiſe to preſerue the beauty of their bookes, but very ſubiect to errour and miſ-interpretation.

15. Bookes that were printed long ſince, or at the firſt, when printing came in (ſuch as *Cyprian* 1471. or 1478.) are ſometime in ſtead, and æqualled with ſome MSS.

16. In collationing and comparing of old bookes with new, printed with the MSS, (a worke onely of industry, and properly belonging to our *Criticks*) as the antiquitie of the bookes must be regarded, so the number of the copies is to be well considered, and weighed in the libration of bookes.

17. As it is a sure and receiued rule, that there [m] lieth a kinde of impossibility to mend a booke without any MSS: so to attempt to doe the same, without the aide of two copies at the least, may perchance proue but a fruitlesse, or bootlesse labour.

[m] *Goulart. Annot. in Cypr.* p. 582. *Fr. Brug. Nouant. lect.* p. 124.

18. As the elder copies are to be preferred before the latter, so are the more to be regarded before the fewer.

19. If we finde a currant and constant reading in all the MSS, without any varying, no man may be so bold as to change the same, be it neuer so contrary to sense, or repugnant to reason: All that we can doe in such a case, is to glosse or expound it in the side of the booke, or in the end of the same, by way of Annotation.

20. In variety of MSS, [n] the Reader is left free to choose what copy or reading liketh him best; no one mans iudgement must preiudice another mans opinion, because neither one man alone, nor all iointly together, doe know all things.

[n] *Mar. Victor. Annot. in Com.* p. 1.

21. There is [o] no assurance or infallibility in the Art *Criticke*: who dares absolutely to take vpon him to mend a booke, so as there shall be no fault or wrinckle in him? we cannot, we dare not say it: it is sufficient for a *Criticke*, to doe all that he may, or can, according vnto the rules of his Art, and to vse his best industry, that is to say, if he haue good MSS, to vse them; if he haue them not (because they also doe faile vs sometimes) to vse the best that can be gotten, and when they cannot be gotten, to follow the thred of *Coniectures* and likelihoods, which sometimes, and in some cases, (though seldome) are [p] as good as some MSS.

[o] *Hen. Steph. lib. schediasm.* p. 147.

22. The readings in the MSS, [q] whether right or wrong, sound or vnsound, must be needfully, and heedfully preserued, and obserued.

[p] *Lucas Fruterus verisimilium,* l. 7. p. 44.
[q] *Luc. Fruter. verisimil.* p. 127.

24. Some-

24. Sometimes the [r] inuersion or peruersion of a letter, the mis-pointing, false colon, or comma in a sentence, may ouerthrow the true meaning thereof, and draw it to a cleane contrary sense.

25. There is no fault so small, but must be mended, if it may, but noted it must be howsoeuer: these are but seeming trifles I must confesse, yet such as with draw men from the true reading, and draw great consequences with them.

26. Therefore our *Criticke* must approue his honest and faithfull dealing vnto the world, dealing with the MSS, as the MSS dealt with him; making choise of some good readings rather then other,[t] but noting both vnto the Reader; for a false reading many times, hath some footsteps of a truer lection, and what one cannot, another may obserue: These are the Rules which wee intend to follow, till wee know any cause to the contrary.

And for the practise of them, I will exemplifie them in two places, taken from one of the profoundest Schollers, and of deepest iudgement that euer England yeelded. The first consisteth vpon *iudgement*, the other vpon *coniecture*, the two legs whereupon the Art *Criticke* standeth: My Author is the famous *Bilson* Bishop of Winton, whose learning was too great, and himselfe too good, (as foolishly *Norrice* said of him) to be a Protestant, and therefore hee praied for his conuersion after the time of his dissolution, I know not how he will answere this, he is not wont to be so charitable to others. My place (as I said) the one out of *Aug. de Gen. ad lit. lib. 10. cap. 23.* the other taken out of *Chrysostomes Ep. ad Innocent.* The *Papists* proue Tradition out of the one, and *Norrice* following *Bellarmine*, the Supremacy out of the other, but the Papists faile in both: the Bishops coniectures in neither, and my confirmations (if any be needfull, or possible after him) are partly out of the MSS, and partly out of coniecture. Touching the first place, thus we reade, *Consuetudo matris Ecclesiæ in baptizandis parvulis non credenda, nisi Ecclesiæ traditio esset*

[r] *H. Steph. dissert. de Crit. p. 53. & 65.*

[s] *H. Steph. dissert. de Criticis p. 71. Luc. Fruter verisi. l. 7. p. 20. 23.*

[t] *Angel. Polit. p. 69.*

Bilson of obedience *p.* 583. whereupon Dor. *Norrice* giueth vs this wise note. Master *Bilson* and Master *Field in append.* 2 §. 87. haue no other shift to trauerse the euidence of this place, then by accusing it of some secret corruption. *D. N. p.* 47. How truly, the Reader may iudge by that which followeth.

esset: Whereupon the iudicious Bishop hath these wordes following, they being obiected to him in the person of the Papists by his *Philander*. *The meaning of the Speaker in this place, and the likenesse of the same speech in other places, makes me thinke that a letter too much is crept into these words, as through the iniurie of times, and variety of Scribes, many thousand deprauations, and diuers Lections were, and yet are in the workes of Saint Augustine and other Fathers, not only by the iudgment of the learned, but by the very sight of the Margines*: Nisi Apostolica traditio esset *for* esse, *is a scape in writing soone committed, but a matter of some moment in altering of the sense. I take not vpon me to correct it, but leaue it to the indifferent Reader.* See here an euident Argument of the learned Bishops iudgement, and modestie: iudgement, or rather coniecture in ghessing it to be corrupted, modestie in not presuming to alter the reading vpon his owne coniecture, without further warrant from the MSS: for then he is bold to say, as he doth elsewhere; *Know ye that there are sixe MSS. in the New College* that reade thus. This place was (that I may ingenuously professe a truth) it that drew my studies to the contemplations of the MSS, and made me take a wearisome iourney to *Cambridge*, and elsewhere, to compile my *Ecloga*: this fiue and twenty yeeres at the least, I haue beene conuersant more or lesse in these kinde of studies, and some small proficient I haue beene, nothing repenting me of my paines bestowed, if they may profit my selfe and others, to the purpose. Answerable to the Bishops coniectures are most, if not all of our English MSS: *Quos Catholici maiores nostri reliquerunt*, (saith *Possevine*) & thought to be as good as any are in the world besides.

Cited by him about the place Deu.17. where the Papists in their vulgar Bible read *ex* for *et*. My *Ecolga Oxonio-Cantabrig.* printed at London 1600 to the benefit of most *Protestant* writers, and some *Papists*, as *Possiuin* and *Pitsius*, that haue partly mangled & curtalled my booke, I wonder how they durst keepe it being vtterly forbidden by *Io. Maria* Master of the sacred *Palace*. So *Costerius* & others.

The second place suspected by the Bishop of corruption, is taken out of *Chrysostomes Ep. ad Innocentium*, in these words: The word is printed ἐπιστεῖλαι καταξιώσητι, *obscro vt scribas*, *which the wordes precedent and consequent import should bee* ἐπιστεῖλαι καταξιώσητε *obscro vt scribatis, and so the other part of the sentence doth plainely con-*

See *Bilson. de obed. p. 53. Inn. to. 2. p. 730.*

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since where he saith: ἡμᾶς γὰρ τῶν γραμμάτων ὑμετέρων ἄλλο ἀ-πολαύειν: i for e is easily ouer-seene, and yet in the matter the difference is much, though not so much, that it should either helpe them, or hurt vs. And else-where obsecro vt scribas, the print or copie distrusted, the whole letter goeth on with verbes of the plurall number-- the whole petition made to them all. Now whether obsecro ut scribas, can stand with these wordes, libris vestris firmis concedite, or rather obsecro vt scribatis. A verbe of the singular number thrust in amongst verbes of the plurall to claw the Bishop of Rome.

This selfe-same place I sent vnto a friend of mine, a Batchelor learned in Diuinity, to be farther considered of mee, who returned me this note thereupon. *Bell. de Rom. Pontif. l. 2. c. 15. § Septimo Bellarmines* obseruation out of these words is this. *Chrysostome was vniustly deposed by Theophilus Antiochenus, and hereupon writeth to the Bishop of Rome, that he would be pleased by his authoritie to nullifie Theophilus sentence, & to proceed both against him and his fellowes. Therefore* (saith he) *Chrysostome did acknowledge the Bishop of* Rome *to be chiefe Iudge of Controuersies amongst the Gracians.* Thus farre he. *Baronius is ready to daunce for ioy, that he hath found so pregnant a place for the Popes supremacie, and is of opinion, that God in his Diuine prouidence suffered this breach to happen betweene these two famous Bishops, because there should a* Constat *as it were remaine vpon record whether we ought to go vpon the like occasions*: but by their leaues, both our *Cardinals* haue committed many fraudulent deportements in the carrying of this businesse.

1 First S. *Chysostome* wrote not to *Innocentius* alone, but ioyntly to him and to his Collegues: This is proued by the tenour of the whole Epistle, which neuer speakes but in the plurall number. *Domini maxime venerandi & pij, quum hæc ita se habere didiceritis, studium vestrũ ad hibete, quo retundatur hæc impietas*] Againe, in the very same place aboue mentioned, *obsecro vt scribatis, non vt scribas*] This reading is also well warranted by *Binius*, in both his Editions of the *Councils*, as well of *Anno 1606.* as the other of

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By Pitsius. the yea re 1618. and in the *Greeke* Text set forth by *Sir Henry Sauill*, not without deserued thankes and commendations of Papists. to.7. p.157. We read ἐπιστεῖλαι παρακληθῆτε (*non* παρακληθῆτε:) Although some Printed Copies, read corruptly *scribas*, and some *Greeke* (if the Iesuite deale with vs *fide optima & Romana*) which the learned Knight doth not dissemble, and once more still in the plurall number *literis vestris frui concedite*]

2 *I was haled and pulled & carried away by maine force, the reason was because forsooth I had appealed vnto the Synode*] vnto the Synode, not vnto the Bishop of *Rome*.

3 He desireth the charity and fauour of the *Easterne* Bishops almost in euery place, and wisheth that he might haue the happinesse to come to their goodnesses, and enioy the benefit thereof:] we haue therefore no acknowledgement of the *Popes* power of omnipotency.

4 *If it shall be lawfull for euery one to breake or rush into another mans Diocesse, though from parts neuer so farre distant, & to determine what they list of their owne authorities, in short time all things will come to nothing*] He doth plainly allude vnto the Canon of the Councell of *Nice*, wherein each Patriarch (the *Roman* and all) haue certaine bounds and limits, which all men were bound expresly to keepe. Therefore without all peraduenture *Innocents* authority alone (which he well knew) reached no further then his owne Diocesse: Further he could not goe *extra regiones suburbicarias*: that was not the thing sought after, but the aide of an œcumenicall vniuersall *Synode*, to determine this Controuersie.

5 Besides, *Innocentius* himselfe else-where doth plainly shew, and as it were demonstrate vnto vs a way for the composing of such like Controuersies, in his Epistle to the Cleargie of *Constantinople*, as we may read it in *Sozomen*, *l.8.cap.26.Necessaria est inquit,&c.*] *It is not onely expedient but necessary, that the Bishops should meet in a Synode, about the determining of these Controuersies---, for these stormes cannot be quieted, nor these tempests allaide, but onely*

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by a sober and temperate meeting of Bishops in a Synode] by a Synode onely, and not onely by the Sea of *Rome.*

6 In his *2. Ep.* to *Innocent*, thus writeth S. *Chrysostome* else where, -- *I must needs acknowledge, that your Fatherhood hath piously, (as much as in you lay) composed all differences, and remoued all scandals.-- But they notwithstanding cease not to goe on in their obstinate and wicked courses.*] Therefore *Theophilus* and his Complices or Copesmates, nothing cared for *Innocentius* attempts in this very Controuersie: but obstinately went on, and fomented this Schisme; Nathlesse hee did intercede and mediate to the contrary.

7 The most and the vtmost indeed that *Innocent* could doe, was,(which was common to him with other Bishops according to the ancient custome of that age,) to deny all manner of Communion and fellowship with *Theophilus* or his *Theophilmes*: This was not to pronounce him banished from the Catholike Church,or to inualidate, or make his Acts of none effect by his bare authority and onely command. So here you haue a small taste of that fruit in both kindes of *Criticisme*, which the world is to expect at our hands, if God giue grace and the Bishops leaue: and I should not thinke it much amisse or farre out of the way, if we did presently goe in hand with this eighth and ninth Articles: of all others they are the most important, else in comparing the *Fathers* workes, wee may happily mistake one for the other, or sonnes for Fathers: And againe, who knoweth not but the worke of comparing the *Latine Fathers* works, the *Greekes* Translation, are in some sort inuolued and included in one of these two points, and these (to my seeming) may be well acted and peracted by, or not long after *Michaelmas*, only with the helpe of these twelue and some few voluntaries: prouided that we begin before the next, *Easter* as *motus est in instanti*, but I submit and pray.

Reasons why we should vndertake the 8th. or 9th. Articles first.

The

The tenth Point

Tenthly and laſtly, the perpetuall *Viſibility of the Church*, more or leſſe, and the Hiſtory of the ſame Religion that we profeſſe for the ſubſtance thereof throughout all ages, may be ſhewed to the Eye, noting whē thoſe Noueliſmes and ſuper-additaments of the *Church of Rome*, came in, as neare as may be gueſſed, the time when, and parties by whom they vvere oppoſed.

All vvhich 10 *Propoſitions*, (needfull and important as they are,) I doe vvillingly commend vnto my deare Mother the *Church of England*, and from her to the *Cleargie* and *Gentry* of this Land, to bee proceeded in, as they ſhall ſee it moſt expedient for the common good; promiſing nothing but my paines to bee commanded in theſe publique ſeruices. And I make no doubt, (if God vvill,) but that all this may be effected, vvithin ſome few yeares, if the Almighty giue grace, the rich whom God hath bleſſed with this worldly ſubſtance, incou-

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ragement; and the rest their prayers. Of the likelihood hereof I am the rather perswaded, because already by my ovvne meanes, and small endeauours, there is almost a fourth part of the Worke done in all these 10 *Articles.* If one alone may do so much vvithin such a time, vvhat may a dozen able Scholers, (such as I knovv and could name,) doe vvithin 5, 6, 7, or 8 yeares, vvhich is the vtmost in my coniecture?

The approbation of the Worke.

I Approue of the things here proiected, & wish with all my heart they may take good effect.

Io. PRIDEAVX Vicecanc. S.T.D. Prof. Reg. Theol.
ROD. KETTELL Pręses Coll. S. Trinit.
LEON. HVTTEN Ædis Christi Prębend.
GVIL. LANGTON Coll. Magd. Pręses.
SEBASTIANVS BENEFIELD Lecturæ Margareticæ Professor.
Io. RAVVLINSON Principalis Aulæ S. Edmundi.
Io. PARKEHVRST Magister Coll. Ball.
Io. WILKINSON Aul. Magd. Præp.

GVIL. PEIRS Decanus Petriburgensis.
RICHARDVS CORBET Ædis Christi Decanus.
SAM. FELL Ædis Christi Præbend.
THO. ILES Aulæ Cervinæ Principalis.
RIC. ASTELBY Custos Coll. Omnium Animarum.
ROB. PINCK Novi Coll. Custos.
GV. SMYTH Coll. Wadham. Guard.
IO. TOLSON Coll. Oriel. Prępositus.
PAVLVS HOOD Coll. Lincoln. Rector.
GVIL. IVXON Coll. D. Io. Pręses.

I Am now at length, happily (as I trust) arriued at the tenth point, which I will call the Cape of good Hope; because I conceiue very good hope that if the former were done, this with some labour formerly taken by me will suddenly follow of it selfe. It is almost done already, (thankes be to God,) and good Mr. *Fisher* he shall haue his Buttery-booke ere long, *Ex malis moribus bonæ leges*, his iests may perhaps turne to earnests: we will out-Catalogue his fellow Dr. *Norrice*, who is so mighty a *Goliah* amongst our *Philistins*, that he hath defied all the hoste of *Israel*: as for *Field*, or *Bilson*, or *Abbots*, or *Raynolds*, they are but dwarfes in his hands, he maketh but a push at their writings, and seemeth to be able to set them to schoole againe, if Generall *Norrice* had beene no better at his sword, then he is at his Penne, the *Low-Countries* had been low enough by this time. I say no more but brag is a good dogge: and though I would not willingly fall into the same crime which I finde fault with in another, yet in this place in the vpshot and conclusion of all, I trust I shall finde pardon with the ingenious and discreet Reader, if I speake somewhat of my selfe, and for to excuse my forwardnesse in pressing this worke. As when men shall vnderstand that I was borne of Honest and Religious Parents, that are, (I hope,) now blessed Saints in Heauen, sometimes glorious

Shall I here pose Mr. *Bilson*, shall I pose M. *Raynolds*? S.N. p. 200. & p. 81. 91. & 97.

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Confeſſors here vpon earth, and exiles for Religion, that I haue ſtudied this point more then 25 yeares, and petitioned, as I doe now, the *Biſhops* in the laſt Parliament of the late *Queene*, that I haue liued euer ſince in a place of ſome eminency for bookes; where though I could not well ſtudy them my ſelfe, but carried and ſometimes broke the bread like *Silenus* Aſſe, for others more then for my ſelfe, yet as one that ſtandeth vpon an high tower, to diſcry the enemy, may doe good ſeruice, though hee bee not in the Camp; ſo I ſtanding vpon this *Pharos* of learning, haue ſeen ſomewhat that it greeueth me to ſee, that books in time wil decay if the eſtate of the Church or Common-wealth, doe not preuent our Papiſts miſchieuous plots & complots, to pull Kings out of their thrones, and the King of Kings out of Heauen, if they may haue their wils. They are cunning Marchants, cloſe workers, all is in the darke, and in the vaut; I feare more their ſecret, then their open *Indices*: the truth is, I feare all, and beleeue none of them, I am ſo taught by D. *Raynold*, D. *Raynold* by *Epicharmus*: they ſow that now, which they meane to reape perhaps 40 or 50 yeares hence. I would gladly redeeme truth out of their hands, which is there, not to be vſed, but ſuppreſſed, and to preſerue Religion entire, as it hath bin left vnto vs, & to preſerue it frō the iniuries of times and men, & who knoweth whether the great City of *Rome* be not to be aſſaulted and battered with theſe Rams? & the Man of ſin, that Antichriſt that exalteth himſelfe aboue God, or all that is called God, be not to be ouerthrowne and caſt downe to the ground, by this weake paper-ſhot of ours. I haue in Gods Name begun the battell in a good time, my *bellum papale* hath made a great and wide breach in their walls, my booke of corruptions hath touched them to the quicke, and drawne blood: but I ſhall re-enforce the battell ere it be long; experience hath taught me to vſe ſtronger weapons. I would haue them in Print, that the Aduerſary ſhould take no exception againſt them; or rather that hee may iuſtly obiect what he can, and when it is done, what great maſtery

My Father, M. *Richard Iames* was in the houſe when *Marſh* was taken, and himſelfe forced with his wife and children to liue all *Q. Maries* time beyond the ſeas.

My petition is printed, and to be ſeene, that I preferred at that time vnto the Biſhops in Conuocation.

As ſhall be fully ſhewed ere long in a booke now in the Preſſe, to be printed, if God wil.

ry is it to conquer a poore feeble man, whom age hath made old, and not sickenesse, and God with the meanes of a learned Physition hath made strong, contrary to all humane expectation. I must die when the appointed time shall come, it is good not to be found idle, or abroad out of my vocation. *Non omnes possunt esse maximi.* Sure I am, I haue beene oftentimes buried, in the mouthes of some ambitious men. I haue written, spoken, and done somewhat, when I might haue taken my pleasure of the world, (as too many of my coat doe.) I haue (thanked be God) no cure of soules, and yet am not secure or willing to say to my soule, take thy rest: yet if my eyes may be so happy as to see the *Epilogue* and *Catastrophe* of this great businesse, I shall sing my *Nunc dimittis* with great contentednesse of mind, though I haue neuer a penny for my labour: They deserue not (to my seeming) a reward for their labours, which labour for a reward. I shall finde some respect amongst my fellow *Protestants*, and if it be but for my constant and vnfeined zeale: Of the *Papists*, I looke for nothing but contempt and disgrace: I haue tasted of this cup which my blessed Sauiour began vnto me; it is very bitter, saue that the wood of his Crosse hath sweetned it; I neuer offended any of them willingly: All my reading is in their owne Authors, are they offended for this? The proofes of my Religion, Truth and Antiquity are taken from them, is this that offendeth them? Nay I am contented, and fully resolued to stand to the determination of the materiall controuersies by their owne rules, and Iudges of their owne making, or some of their owne appointment.

My bookes are yet vnanswered, Those that seemed to be answered; here a sentence and there a sentence, I haue replied and reioyned vnto them: I am neither *idle drone, nor wine bibber, or tipler, nor cutter and mangler, forger or counterfeiter of MSS*, I will leaue that to the *Papists, Hardings*, and *Possenines* of those times; I will not offer to take their trade out of their hands. They thinke not so meanly of my selfe, as my selfe does; yet as *Iewell* once said to *Harding*,

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by the grace of God I am that I am, and that grace is sufficient for me: if I should depend vpon the praise of man, I were not the true seruant of God, It puffeth me not vp, that I haue receiued priuate letters, and open testimonies from beyond the seas, to incourage me to goe on chcerefully in the course of my studies, and these from Papists as well as Protestants, some men of eminent learning, as well as Nobility, from the greatest Bishops within this land, as well as men of fame and name beyond the Seas: All this (as I say,) puffeth not me vp, and maketh not me neither idle, nor high minded. I thanke them for their good wils, and am thankfull to the Almighty, if any thing be praise-worthy in me, or beneficiall to others: but I account all this as nothing, and my selfe lesse then nothing, if I doe not religiously pay my vowes, which I haue solemnly made to God and the Church in this kinde: And for a conclusion of all, to winde vp all, as it were into one clew: If the first Point may be well accomplished in three or foure yeares, the second in one yeare, the third and fourth in halfe a yeare, the fift in a yeare or two, the 6. by two in two yeares, the 7. in a manner in a quarter of a yeare, the eighth and ninth in halfe a yere, the last within lesse then a twelue moneth: when all is done, *Quid stamus hic tota die otiosi.* Once againe I am ready my selfe, and so are twelue more as willing in some sort, more able then my selfe, to enter the lists, and vpon the worke: If wee shall bee thereunto required by our Superiours, if our sister Vniuersity will ioine hand in hand with vs, we shall march the more confidently, they reuising our labours, and we interchangeably theirs; the worke will the sooner and better be done, within halfe the time, by the rule of proportion. Thus I haue laboured in this Apology to satisfie others (for if I should not do so much as in me lieth, I should not satisfie my self) satisfie all I cannot, my Superiours I hope I shal, if by no other, yet by this, that in the end I may iustly sing my *Io Pœan*,

From *Io. Zamoscius* the Chancellor of Poland, and Generall of his army sent vnto me 23. yeares agoe, from my Lo. *Mornay*, from *Amandus Polanus*, *Iunius*, *Gruterus*, *Schultetus*, *Keckermanus*, *Vossius*, *Riuet*, *Goulartius*, and others, from beyond the Seas. My small paines haue been approued, and in some sort cōmended by my now Lord of *Canterbury*, Dr. *Sutliffe*, Dr. *Bulkeley*, Dr. *Prideaux*, Dr. *Hakewill*, Dr. *Beard*, Master *Perkins* and others.

The siege of Troy is said to haue lasted ten yeeres at the vtmost. I would not aske longer time to impugne and expugne this *New Troy*, or *Troynouant*, I haue it vnder their hands, I haue made the best choice of the best and most able schollers that neuer sued to me: I will beare them witnesse, but I will attempt nothing but *permissu Superiorum.*

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all honour, praiſe, and glory vnto God, not diuiding my praiſe as moſt Papiſts doe, and *Bellarmine* is ſaid to diuide his ſoule betwixt God aud the virgine *Mary*, fowly and ſhamefully: contradicting his former poſition, ſupping vp as it were his owne words. *Tutiſſimum eſt, &c.* The ſafeſt way of all is to relie on Gods mercy.

FINIS.